

The estimated expense for these important changes and improvements is \$2,500, besides no small amount of economical management and financiering, and it is positively determined not to run in debt to the amount of a single dollar. Of the above amount estimated, the people of the parish, almost to their own as well as the actual surprise of many others, have subscribed about

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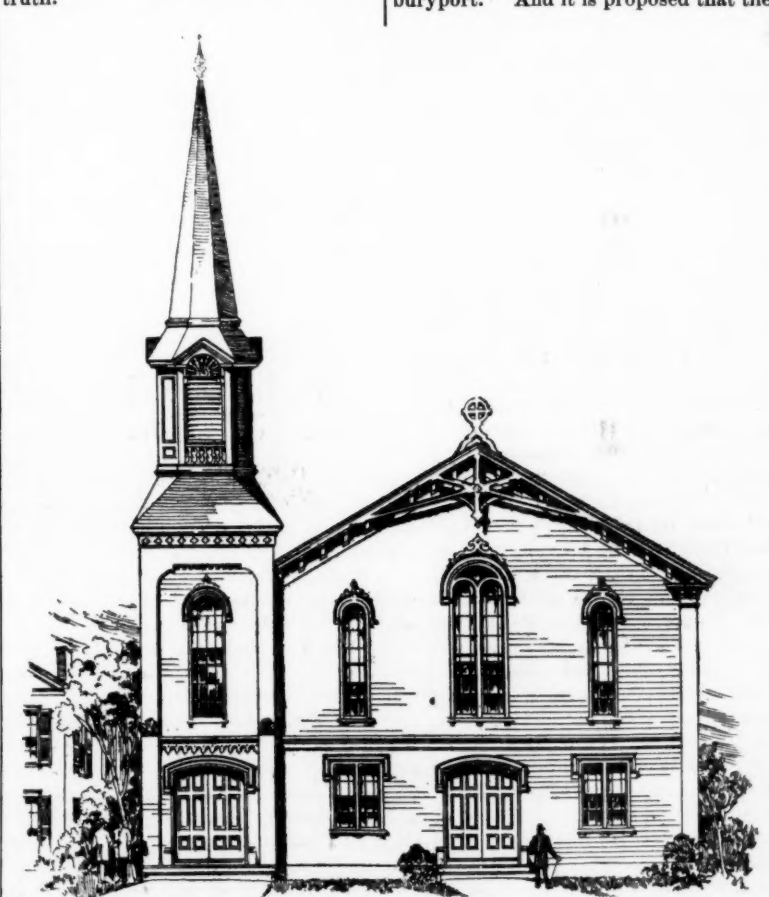
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The Sunday School.

SECOND QUARTER. LESSON V.

Sunday, May 1.

Exod. 1: 1-14.

BY REV. W. O. HOLWAY, D. D., N. Y.

ISRAEL IN EGYPT.

I. Preliminary.

1. GOLDEN TEXT: "He increased his people greatly and made them stronger than their enemies" (Psalm 105: 24).

2. DATES: Extremely uncertain; about B. C. 1600.

3. PLACE: Southern Egypt; the land of Goshen.

4. CONNECTION: Continuance of the famine; Joseph says the land and the people for Pharaoh to be redeemed by the latter paying one-fifth of their yearly produce to the king; Jacob blesses the sons of Joseph; Jacob's prophetic concerning his sons; Jacob's death, and his burial in the land of Canaan; death of Joseph (B. C. 1450).

5. THE BOOK OF EXODUS: 1. The author—Moses undoubtedly according to his own testimony (Exod. 24: 12), and also that of our Lord (Mark 12: 26).

2. Its title—in the Septuagint, "Exodus," meaning "departure." The Jews call it *Shemot* (these are the names), or simply *Shemot* (names), from the initial words of the Book. 3. Its principal topics—the bondage in Egypt, ten plagues, the exodus, the giving of the law, the building of the Tabernacle. The period of time covered by the Book is usually estimated at 115 years. "The Book of Exodus" is to exhibit the accomplishment of the promise to Abraham; that from him a nation should spring, which, after a sojourn of several centuries in a state of degradation in a foreign land, should triumphantly be brought forth, and established in the country destined for its permanent occupation. The whole history, too, presents a vivid illustration of the church militant, in her redemption from spiritual bondage, and her passage through the wilderness of this world" (Littell).

HOME READINGS.

Monday. The house of bondage, Exod. 1: 1-14.

Tuesday. Praise for deliverance, Deut. 26: 1-11.

Wednesday. Freedom through Christ, Rom. 8: 1-14.

Thursday. One redeemed sinner, Luke 8: 28-30.

Friday. The year of Jubilee, Lev. 25: 39-40.

Saturday. The harvest of sin, Rom. 7: 5-25.

Sunday. The blessedness of freedom, Psal. 1: 1-6.

II. Introductory.

The Book opens with an enumeration of the chosen family—the children of Jacob—at the time of their sojourn in the land of Goshen—"seventy souls" in all. But out of this family, within a period of little more than two centuries, sprung a nation so numerous and mighty that "the land was filled with them." At this point a new dynasty seized the throne of Egypt, and the services of Joseph were no longer remembered. The usurping king was not slow to see the danger which threatened him from the over-multiplication of the Israelites, who might by superior numbers at any time dispute his sovereignty; nor was he slow to appreciate the value of this alien but vigorous race, if only their increase could be checked, their growing independence restrained, and their expectation of returning to Syria at some future date quenched. The wary monarch perceived that, in the event of war, the Israelites might join his enemies, and thus purchase their emancipation. So he consulted with his advisers and decided upon a policy. It was not unusual for despots in those times to compel their subjects to render a tribute of labor—to take a personal part in some public work, like building a rampart or digging a canal. The Israelites, therefore, were placed under "taskmasters," with the hope that severity of labor would tend to diminish their increase, and accustom them to subjugation. The treasure cities, or magazines, Pithon and Raames, on the Syrian frontier of Egypt, were monuments of this enforced toil. The scheme, however, did not succeed. The rate of increase, instead of being checked, grew larger—"the more they afflicted them, the more they multiplied"—and the king, chagrined at the failure of his policy, and alarmed at the rapid growth of this foreign race, doubled the burdens and embittered the lives of the children of Israel with "rigor" and cruel bondage.

III. Expository.

6. Joseph died—fifty-four years after the death of Jacob, at the age of 110, during eighty of which he had ruled Egypt. His bones were carried up out of the land of Egypt by the Israelites at their exodus, and interred in the land of Canaan.

7. He had brethren. Says Matthew Henry: "Perhaps all Jacob's sons died much about the same time; for there were not more than seven years' difference in age between the eldest and the youngest of them except Benjamin; and when death comes into a family sometimes it makes a full end in a little time; when Joseph, the stay of a family, died, the rest went off as a flock."

8. He was fruitful—an amazing and unparalleled increase, and a striking fulfillment of prophecy (Gen. 1: 2). Says Bush: "It was four hundred and thirty years from the call of Abraham to the deliverance from Egypt, during the first two hundred and fifty of which the promised seed increased to but twenty souls; but during the latter half of the same period these seventy were multiplied to six hundred thousand fighting men; and if to these we add the women, the children, and the aged, the whole number probably amounted to upwards of two millions." Some of the causes of this wonderful increase were the healthy mode of life (pastoral), the fertility of the land, the wonderful climate, the rapid maturity and permitting marriage at a youthful age, the separation of the people from idolatry and idolatrous tribes, and the dignity upon marriage and a numerous offspring. The terms used to express this increase are, as Dr. Murphy shows, a series of Hebrew verbs arranged in the form of a climax. The term "fruitful" is borrowed from the vegetable kingdom, in which the seed produces sometimes many hundred-fold; "increased" comes from the animal kingdom, and means to breed swiftly, like reptiles, or fish; the term "multiplied" indicates a rapid and vast increase; while "waxed mighty" signifies "the strength which numbers confer." The land was filled with them—not merely the land of Goshen, but other parts of Egypt also.

The energetic expressions of this verse, being "waxed" and "increased," and some of them taken from the immensely rapid increase of insects, and

the fishes, or other aquatic animals, are admirably suited to excite the reader's attention to the unparalleled multiplication of the Israelites in Egypt, according to the repeated promises of God to their ancestors; and also to show that they were as remarkably strong and healthy. It is computed that the number of the Israelites was doubled every fourteen years, from the going down of Jacob and his family into Egypt, until the Exodus. Thus their multitude was people became so great, that they became very formidable to the Egyptians (Scott).

A. A new king—not in the line of succession, but a new dynasty—according to Brugsch-bey, Birch, Osborn, Lennemann and others, Ramesses II, the nineteenth of the Greeks; according to Wilkinson, the eighteenth dynasty. The first king of this dynasty was Amenhotep, who ruled, at first, over a district of southern Egypt, married an Ethiopian princess, and extended his kingdom by conquest, driving out the Shepherd kings—the Pharaohs of Joseph. Which knew not Joseph—"which regarded not," or "appreciated not," says Bush: "It is a peculiarity of words of 'knowledge' in Hebrew, that they imply also the exercise of the affections." In this case, then, the meaning would be, "which had no love for Joseph;" was not moved to any gratitude by the eminent services conferred upon his country by that distinguished Israelite.

The chronology of the early period of Egyptian history has not yet been definitely settled. It is probable, however, that at the time in question there were two or more contemporary sovereigns reigning in different parts of what we now call Egypt: one at Thebes, the capital of Pharaoh, the other at Memphis (Gen. 10: 14), perhaps of the 15th dynasty of Manetho; another at Memphis, the capital of the Hyksos, or the 17th dynasty of the same author; possibly one at Thebes, and another at Memphis, and not improbably a third at Xois, in the western part of the Delta. Other royal sovereigns, that may have existed, need not be considered. The Hyksos, or shepherd kings, not being designated by the seat of empire, may have been identical with the sovereigns of Xois, or Memphis, or distinct, and even superior to both. In the last case the seat of their sovereignty may have been at On, or Bubastis. The dynasty with which the Israelites now came into contact was either this last supposed one, or that of Memphis, which was convenient to On, and to the land of Goshen (Murphy).

9. Said unto his people—to his counselors, probably. The people of the children of Israel.—They had grown from a family to a nation. More and mightier than we.—The rapid increase of the Israelites was a menace which a usurping king would not be likely to overlook.

This marks out the speaker as the sovereign of a comparatively small principality, hampered, perhaps, on the northwest by one power, and on the south by another. Such a prince would feel himself embarrassed by the unparalleled growth of this foreign people within his borders, and might naturally express himself in the terms here employed, though the Israelites were only approaching to his own subjects in numbers and strength (Murphy).

10. Let us deal wisely—craftily, cunningly; not in a hostile way, for that might turn them into open enemies, and either bring on war, or lead the Israelites to abandon the country. Let thy multi- plicity.—The first step to take was to check the rapid multiplication, and keep down the threatened increase of the Israelites; and this was to be done by rigorous serfdom and a partial destruction of the male offspring. "A similar policy," says Johnson, "was pursued by the Lacedaemonians towards the helots, by the Mithridates towards the Romans, and by the Caliph Hakim towards the Egyptians." When there falleth out any war,—showing that the new king felt that his throne was precarious and exposed to attack. Either the kings of Syria, or the rival sovereigns of Egypt, might dispute with him the fruits of his conquest. Get them up out of the land.—He feared them, but could not afford to lose them. They were industrious and rich, and, doubtless, yielded no inconsiderable revenue to the government. Incidentally, we learn that the king regarded them as an alien race, not permanently established in the country, and, possibly, that they cherished the hope of returning to their fatherland.

The "wisdom" here proposed to be employed was the wisdom of the serpent; but with men of reprobate minds, governed solely by the corrupt spirit of this world, whatever measures tend to promote their own interests and circumvent their opponents, is dignified by the epithet "wise," though it be found, when judged by a purer standard, to be in reality nothing less than the very policy of hell. So easily is language perverted, and made a sanction for the most iniquitous proceedings (Bush).

11. Taskmasters—superintendents of the public works, not to be confounded with the subordinate officers who acted as merely overseers. The Pyramids and other great buildings in Egypt were the product of compulsory labor. Afflict them by their burdens—with exacting labors, the intention being to weaken their bodily strength and crush their spirit. Treasure cities (R. V., "store cities")—more exactly, "magazines" for the storage of provisions or munitions of war. Pithon and Raames—Osborn undertakes to show that Pithon is Damietta, and Raames Migdol, which he locates at the head of the Gulf of Suez. Canon Cook locates them both on the canal connecting the Nile with the Red Sea. Nyville claims to have discovered the true site of Pithon, about twelve miles west of Ismailia. [The writer saw at Ismailia in 1884 some statues of Ramesses II brought from the alleged site.]

12. The more they multiplied.—The king's policy proved ineffectual. The increase was so great, and he took care that his purpose should not be thwarted. They were grievously vexed, chagrined, filled with loathing toward the Egyptians. Later on, Pharaoh resorted to a more cruel and atrocious way of checking the population—by murdering the male infants.

13. Serve with rigor—literally, "with force." They were reduced to a spiritual serfdom. Incidentally, this treatment was overlaid so as to produce the best results to them as a nation; it tended to make them better the land of bondage and to long for the land of promise; also, to consolidate them as a people, and prepare the way for God's mighty judgments in their deliverance.

Wicked men are slow to be taught, when their schemes are defeated, that God fights against them; and even if such a thought now and then glances upon their minds, they seem to be stupefied and exasperated by it to rush on yet more recklessly in the way of rebellion (Bush).

14. Bitter with hard bondage.—The monuments of Egypt depict this whole process of brickmaking.

Among the paintings of Thebes, one on the tomb of Rekhara, an officer of the court of Thothmes III, about 1400 B. C., represents the enforced labor in brick-making of captives, who are distinguished from natives by the color in which they are drawn. Watching over the laborers are taskmasters, who, armed with sticks, are receiving the "tale of bricks," and urging on the work. The process of digging out the clay, of moulding, and of arranging, are all duly represented; and though the laborers cannot be determined to be Jews, yet the similarity of employment illustrates the Bible history in a remarkable degree (Philiot, quoted by Peabody).

IV. Illustrative.

1. INCIDENTAL CONFIRMATION.

The very name of the Hebrews is officially recorded by their persecutors as the builders of the city of Raames. In a papyrus preserved in the museum of Leyden, the scribe Bakenphut reports to his superior, the scribe Bakenphut, that in compliance with his instructions, he has "distributed the rations among the sol-

diers, and likewise among the Hebrews, who carry the stones to the great city of king Raames, the scribe of the king, and the scribe of the king, who are under the orders of the captain of the police soldiers, Amenemhat. I distribute the food among them monthly according to the excellent instructions which my lord has given me." There are also other documents referring to the people and their serfdom (Phillip Smith).

2. THE OPPRESSIVE LANDLORD.

A rich landlord once cruelly oppressed a poor widow. Her son, a little boy of eight years, saw it. He afterwards became a painter, and painted a life-likeness of the land scene. Years afterwards he placed it where the man saw it. He turned pale, trembled in every joint, and offered any sum to purchase it that he might put it out of sight. Thus there is an invisible painter drawing on the canvas of the soul a life-likeness reflecting correctly all the passions and actions of our spiritual history on earth. Eternity will reveal them to every man. We must meet our earth life again (Biblical Museum).

RELIGIOUS SUMMARY.

GENERAL METHODIST.

By the death of Rev. James H. Brown, D. D., Dr. William B. Edwards has become the senior member of the Baltimore Conference. He has been in the effective ranks for fifty-seven years.

An all-day Wesleyan Methodist mission convention was held in Exeter Hall, London, England, April 5. About twenty addresses were delivered.

Rev. S. N. Chew, of the Philadelphia Conference, died of consumption, Sunday, April 3, in Camden. He entered Philadelphia Conference in 1859.

Bishop Andrews preached the Easter sermon at the Trinity M. E. Church, Philadelphia. The Easter offering by the congregation and Sunday-school toward the church fund was \$15,000.

Dr. C. H. Payne delivered the sermon at the recent 25th anniversary of the organization of the Street M. E. Church, Philadelphia, Pa.

The Methodist ladies of Saratoga Springs adopted the plan of giving a penny a day to lift the debt on their church, and last year raised \$1,950 for this purpose.

The Woman's Board of the M. E. Church, South, will re-enforce its China mission, by sending out five young ladies the coming season.

Sir Wm. MacArthur has given \$50,000 for a home for ministers' daughters in connection with the Methodist College at Belfast, Ireland, and proposes to conditionally give \$25,000 more.

The safe arrival in India is announced of Rev. and Mrs. Ray Allen, who went out to re-enforce the missions of the South India Conference.

Col. N. G. Taylor, of East Tennessee, is dead. He was well known in politics, and was for many years a distinguished minister in the Methodist Church. He was an uncompromising Union man during the war. He was the father of Robert and Alfred Taylor, the late Democratic and Republican candidates for governor of Tennessee.

A movement has been started to raise enough money by subscription to enable Amanda Smith to return home from Africa and enjoy a period of rest.

Bishop Foss is to give the address at the dedication of the Memorial Hall of the Garrison Biblical Institute at Evanston, Ill.

Washington Square Sunday-school, in New York city, during the sixteen years, has contributed \$98,076 to the cause of missions. This exceeds the average of Grace Sunday-school, Wilmington, by over \$500 a year. In the last twenty years it has contributed for the same purpose \$40,893.56. This, we say, as before, is there any Sunday-school which can show a better record than that—Christian Advocate.

Bishop Warren estimates that the districts represented in the Annual Conferences over which he presided this spring, have averaged more than a thousand conversions each. The five districts of the Central Pennsylvania Conference reported a total of over seven thousand.

Mr. R. M. Barney, that worthy Methodist who has been for so many years secretary of the Y. M. C. Association of this city, received from his friends an informal greeting on the occasion of his 50th birthday. The president, Elbert D. Monroe, and Dr. Howard Crosby made appreciative addresses, after which William E. Dodge handed Mr. M. Barney a velvet bag containing \$5 gold eagles; which, as he said, were for the years already enjoyed and for the years the Association hoped to keep him.—Christian Advocate.

The Sunday-school children in Canada Methodism gave \$1.31 per head last year for missions.

The Hanson Place (Brooklyn) M. E. Church, during the three years of Rev. George K. Reed's pastorate (just closed), raised for current expenses, special objects, etc., \$97,703. The present membership of the church is 1,606 full members and 116 probationers, the largest church in the Methodist denomination. In Dr. Reed's pastorate 347 have joined the church upon probation and 268 by letter—a total of 615. He has attended 240 funerals, married 160 couples, preached 270 sermons, made 4,350 pastoral calls, and has baptized 300 persons. In the last year he has sent out 2,600 letters and 3,500 circulars relating to the work of the church.

Dr. J. S. Beckwith, of Brooklyn, has been appointed superintendent of the Methodist Hospital in that city.

Dr. Nast, who in his old age looks back upon a life singularly well spent in the service of the Master, and of his countrymen, was, in his youth, a close friend of Dr. Strauss. Thousands of devout German Methodists look upon Dr. Nast as their spiritual father, and his work will go on widening and increasing after he shall have passed away. What has Dr. Strauss accomplished? His work lives after him, but who would be proud to own it? He also studied Jesus, but to what purpose? Nast studied Jesus that his own life might reflect the sweet spirit of the God-man; that he might hold him up as a savior to his fellow-men, and advance His kingdom of love and peace on earth. Strauss so studied Him that nobody is wiser or better for his "Life." Nobody is helped to a purer and more unselfish life, nobody is led to give himself to the elevation of his fellow-men by all the labor and learning of his research; but many are made the worse for his having lived. One page of the modest writings of Nast, one hour of his devoted life, are worth more than all Strauss did or wrote or thought.—Independent.

MISCELLANEOUS.

The Madison Square Presbyterian Church (Dr. Parkhurst's) took \$9,300 for its missionary collection on a recent Sunday.

Trinity Church, Boston (Dr. Phillips Brooks), has given \$355,000 to missions in the last ten years.

The twenty-seventh International Convention of the American Associations will be held in San Francisco, Cal., May 11 to 15. All Young Men's Christian Associations, entitled under the rules of the convention to representation, are earnestly requested to send delegates.

Commercial.

BOSTON MARKET.

WHOLESALE PRICES. APRIL 19, 1887.

APPLES—\$4.00 @ 4.50 per bush.

BARLEY—74 @ 80c per bush.

BEANS—Medium, \$1.50 @ 1.60; Peas, \$1.45 @ 1.50; Yellow Eye, \$1.15 @ 1.25 per bush.

BEEF—New, \$5.50 @ 6.00; Extra Mutton, \$5.50 @ 6.00; Extra Lamb, \$5.50 @ 6.00 per bush.

BUTTER—11 @ 12c per lb.

CABBAGES—\$4.50 @ 5.00 per bush.

CANDY—\$4.50 @ 5.00 per bush.

CARROTS—\$4.50 @ 5.00 per bush.

CHEESE—14 @ 15c per lb.

COFFEE—Java, 19 @ 21; Maracaibo, 14 @ 15; Mocha, 12 @ 13; Rio, 12 @ 13 per bush.

CORN—\$2 @ 2.50 per bush.

CORNMEAL—\$2.50 @ 3.00 per bush.

DATES—5 @ 6c per lb.

DRYED APPLES—\$1 @ 1.50 per bush.

EGGS—15 @ 16c per doz.

FIGS—7 @ 8c per lb.

FLOUR—Superior, \$2.50 @ 3.00; extra, 3.00 @ 3.50; 4 @ 4.00; 5 @ 4.50; 6 @ 5.00; 7 @ 5.50; 8 @ 6.00; 9 @ 6.50; 10 @ 7.00; 11 @ 7.50; 12 @ 8.00 per bush.

HAMS—12 @ 12.50 per lb.

HAY—\$12.50 @ 13.00 per ton.

HUBBARD SQUASH—\$4.00 @ 4.50 per bush.

LAMB—9 @ 10c per lb.

LARD—9 @ 10c per lb.

LEMONS—\$2.00 @ 2.50 per bush.

MELONS—\$2.00 @ 2.50 per bush.

MELON SUGAR—9 @ 10c per lb.

MILK—\$2.00 @ 2.50 per bush.

MILK SQUASH—\$4.00 per bush.

MOLASSES—Barbados, 20 @ 21; New Orleans, 42 @ 43; Porto Rico, 30 @ 31 per bush.

NATIVE DANDELIONS—\$1.50 @ 2.00 per bush.

OATMEAL—\$2.50 @ 3.00 per bush.

ORANGES—\$2.50 @ 3.00 per bush.

PEANUTS—3 @ 3.50 per bush.

PEAS—\$1.50 @ 1.60 per bush.

PORK—\$12.50 @ 13.00 per bush.

POTATOES—\$2.00 @ 2.50 per bush.

POULTRY—Chicken, 14 @ 15c; Poultry, 15 @ 16c; Ducks, 10 @ 12c; choice fresh-killed, 12 @ 13c; 13 @ 14c; 14 @ 15c; 15 @ 16c; 16 @ 17c; 17 @ 18c; 18 @ 19c; 19 @ 20c; 20 @ 21c; 21 @ 22c; 22 @ 23c; 23 @ 24c; 24 @ 25c; 25 @ 26c; 26 @ 27c; 27 @ 28c; 28 @ 29c; 29 @ 30c; 30 @ 31c; 31 @ 32c; 32 @ 33c; 33 @ 34c; 34 @ 35c; 35 @ 36c; 36 @ 37c; 37 @ 38c; 38 @ 39c; 39 @ 40c; 40 @ 41c; 41 @ 42c; 42 @ 43c; 43 @ 44c; 44 @ 45c; 45 @ 46c; 46 @ 47c; 47 @ 48c; 48 @ 49c; 49 @ 50c; 50 @ 51c; 51 @ 52c; 52 @ 53c; 53 @ 54c; 54 @ 55c; 55 @ 56c; 56 @ 57c; 57 @ 58c; 58 @ 59c; 59 @ 60c; 60 @ 61c; 61 @ 62c; 62 @ 63c; 63 @ 64c; 64 @ 65c; 65 @ 66c; 66 @ 67c; 67 @ 68c; 68 @ 69c; 69 @ 70c; 70 @ 71c; 71 @ 72c; 72 @ 73c; 73 @ 74c; 74 @ 75c; 75 @ 76c; 76 @ 77c; 77 @ 78c; 78 @ 79c; 79 @ 80c; 80 @ 81c; 81 @ 82c; 82 @ 83c; 83 @ 84c; 84 @ 85c; 85 @ 86c; 86 @ 87c; 87 @ 88c; 88 @ 89c; 89 @ 90c; 90 @ 91c; 91 @ 92c; 92 @ 93c; 93 @ 94c; 94 @ 95c; 95 @ 96c; 96 @ 97c; 97 @ 98c; 98 @ 99c; 99 @ 100c; 100 @ 101c; 101 @ 102c; 102 @ 103c; 103 @ 104c; 104 @ 105c; 105 @ 106c; 106 @ 107c; 107 @ 108c; 108 @ 109c; 109 @ 110c; 110 @ 111c; 111 @ 112c; 112 @ 113c; 113 @ 114c; 114 @ 115c; 115 @ 116c; 116 @ 117c; 117 @ 118c; 118 @ 119c; 119 @ 120c; 120 @ 121c; 121 @ 122c; 122 @ 123c; 123 @ 124c; 124 @ 125c; 125 @ 126c; 126 @ 127c; 127 @ 128c; 128 @ 129c; 129 @ 130c; 130 @ 131c; 131 @ 132c; 132 @ 133c; 133 @ 134c; 134 @ 135c; 135 @ 136c; 136 @ 137c; 137 @ 138c; 138 @ 139c; 139 @ 140c; 140 @ 141c; 141 @ 142c; 142 @ 143c; 143 @ 144c; 144 @ 145c; 145 @ 146c; 146 @ 147c; 147 @ 148c; 148 @ 149c; 149 @ 150c; 150 @ 151c; 151 @ 152c; 152 @ 153c; 153 @ 154c; 154 @ 155c; 155 @ 156c; 156 @ 157c; 157 @ 158c; 158 @ 159c; 159 @ 160c; 160 @ 161c; 161 @ 162c; 162 @ 163c; 163 @ 164c; 164 @ 165c; 165 @ 166c; 166 @ 167c; 167 @ 168c; 168 @ 169c; 169 @ 170c; 170 @ 171c; 171 @ 172c; 172 @ 173c; 173 @ 174c; 174 @ 175c; 175 @ 176c; 176 @ 177c; 177 @ 178c; 178 @ 179c; 179 @ 180c; 180 @ 181c; 181 @ 182c; 182 @ 183c; 183 @ 184c; 184 @ 185c; 185 @ 186c; 186 @ 187c; 187 @ 188c; 188 @ 189c; 189 @ 190c; 190 @ 191c; 191 @ 192c; 192 @ 193c; 193 @ 194c; 194 @ 195c; 195 @ 196c; 196 @ 197c; 197 @ 198c; 198 @ 199c; 199 @ 200c; 200 @ 201c; 201 @ 202c; 202 @ 203c; 203 @ 204c; 204 @ 205c; 205 @ 206c; 206 @ 207c; 207 @ 208c; 208 @ 209c; 209 @ 210c; 210 @ 211c; 211 @ 212c; 212 @ 213c; 213 @ 214c; 214 @ 215c; 215 @ 216c; 216 @ 217c; 217 @ 218c; 218 @ 219c; 219 @ 220c; 220 @ 221c; 221 @ 222c; 222 @ 223c; 223 @ 224c; 224 @ 225c; 225 @ 226c; 226 @ 227c; 227 @ 228c; 228 @ 229c; 229 @ 230c; 230 @ 231c; 231 @ 232c; 232 @ 233c; 233 @ 234c; 234 @ 235c; 235 @ 236c; 236 @ 237c; 237 @ 238c; 238 @ 239c; 239 @ 240c; 240 @ 241c; 241 @ 242c; 242 @ 243c; 243 @ 244c; 244 @ 245c; 245 @ 246c; 246 @ 247c; 247 @ 248c; 248 @ 249c; 249 @ 250c; 250 @ 251c; 251 @ 252c; 252 @ 253c; 253 @ 254c; 254 @ 255c; 255 @ 256c; 256 @ 257c; 257 @ 258c; 258 @ 259c; 259 @ 260c; 260 @ 261c; 261 @ 262c; 262 @ 263c; 263 @ 264c; 264 @ 265c; 265 @ 266c; 266 @ 267c; 267 @ 268c; 268 @ 269c; 269 @ 270c; 270 @ 271c; 271 @ 272c; 272 @ 273c; 273 @ 274c; 274 @ 275c; 275 @ 276c; 276 @ 277c; 277 @ 278c; 278 @ 279c; 279 @ 280c; 280 @ 281c; 281 @ 282c; 282 @ 283c; 283 @ 284c; 284 @ 285c; 285 @ 286c; 286 @ 287c; 287 @ 288c; 288 @ 289c; 289 @ 290c; 290 @ 291c; 291 @ 292c; 292 @ 293c; 293 @ 294c; 294 @ 295c; 295 @ 296c; 296 @ 297c; 297 @ 298c; 298 @ 299c; 299 @ 300c; 300 @ 301c; 301 @ 302c; 302 @ 303c; 303 @ 304c; 304 @ 305c; 305 @ 306c; 306 @ 307c; 307 @ 308c; 308 @ 309c; 309 @ 310c; 310 @ 311c; 311 @ 312c; 312 @ 313c; 313 @ 314c; 314 @ 315c; 315 @ 316c; 316 @ 317c; 317 @ 318c; 318 @ 319c; 319 @ 320c; 320 @ 321c; 321 @ 322c; 322 @ 323c; 323 @ 324c; 324 @ 325c; 325 @ 326c; 326 @ 327c; 327 @ 328c; 328 @ 329c; 329 @ 330c; 330 @ 331c; 3

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Zion's Herald.

WEDNESDAY, APRIL 20, 1887.

THE COMMERCIAL ELEMENT.

The close of the first century of the Methodist Church finds it in very different material conditions from its opening. The little one has not only become hundreds of thousands, erected convenient and even elegant church structures throughout the land, multiplied with sufficient rapidity her educational institutions and established her great Christian charities, but she has gathered into her ranks a large body of very wealthy men. At first the disciples of the church were, as a body, poor in their worldly fortunes, and the interests of the denomination were sustained at great personal sacrifices. The pastor was the chief business man and manager of the financial as well as spiritual affairs. The children of the early generations of Methodism have become rich. Well-trained and successful business men are everywhere to be found in the local churches. The great financial interests of the body have come, more and more, to be placed in their keeping. They have been called into the governing councils of the body, and form a recognized proportion of the various denominational boards. In all the older conferences the pastor is largely relieved from personal responsibility in reference to the current expenses of the church. Instead of these being left at loose ends, they are now generally conducted on business principles, and it is becoming the custom, with very rare exceptions, to arrange at the beginning of the year the probable financial demands, and to secure an adequate amount by weekly payments; thus avoiding the always unpleasant, but formerly almost universal, struggle at the close of the year to meet deficiencies, or, what was much worse, the gradual accumulation of a debt for unpaid annual expenses.

All this is an occasion for unfeigned gratitude to God. Looking upon this body of wealthy members as a whole, no church can point to a more loyal or devoted class. Observing the representative men sent to the General Conference, the members of this different benevolent board, recalling the names of those who have become well known to the whole church for their large and wise gifts to our institutions, we have much occasion to be thankful that the great and delicate talents of wealth and station have been, so largely, among us consecrated to the Master's service. Having said this in hearty belief of its truth, we may be permitted to refer to another aspect of this question of wealth in the church. There was need enough, as some of us with a recollection extending back for fifty years well know, to introduce what is called "business principles" into the management of the financial affairs of the church; but the danger is—and it is not one simply to be feared as a possibility in the future; it is already upon us—of introducing this commercial element into the spiritual interests of the denomination. It is one of the most natural things in the world—almost inevitable—that those who are constantly engaged in business, and daily measure everything by a financial standard, should find that this habit has become second nature; that it clings to them on the Sabbath, and that it not only influences their judgment as to the pecuniary affairs of the church, but as to its higher religious offices also. The preacher comes to be measured not by his spiritual experience and ability to feed the flock over which God has made him an overseer, but his talent or tact to draw a miscellaneous congregation, to secure paying occupants of the pews, and awaken a

sensation in the community—these are rated in the same manner.

In a sister church, it is reported that certain revival measures were opposed because their membership was sufficiently large to meet readily the annual expenses, and their pews were comfortably let; such a work might injure their furnishing, and it would cause stir and confusion to enter upon the series of services proposed. Under the circumstances, they thought, it would not pay. Simply as a business transaction it was not an expedient movement. In one of our own churches, at the close of a year of much spiritual prosperity, the pastor, in summing up the results of earnest and faithful work, mentioned the reception into the church of nearly a hundred members by profession. It was the most natural thing in all the world for one of the brethren, who had not been personally prominent in the revival work—an active man of business—to inquire how many more pews had been let as the result of this season of interest and ingathering into the church! As a business transaction the revival had not been a great success. As in St. Paul's day, "not many wise men after the flesh, not many mighty, nor many noble are called, but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty." The church has to make her rich men out of her own children of the poor; they are rarely converted when wealthy, and find it very difficult, if they enter her fold in mature years, to submit to her discipline. Our loyal, devoted, faithful men of wealth came into her sheltering and nurturing arms in their childhood or early youth.

When we begin to measure revivals by the letting of pews, or the increase of income, these gracious seasons will become rare with us. The broadest and most hopeful field before us is among the class depending upon daily labor. No church can fail to perpetuate herself that is constantly seeking accessions by conversions from this class. Instead of asking whether those that kneel at our altars will add to our financial abilities, we should be ready to proffer them, if necessary, the very pew in which we sit, to secure them and their families as worshippers in the house of God. There is just as much joy in heaven over the humblest, most wretched, most worthless in a worldly sense, penitent sinner who turns his face to the Father's house, as over the convicted, weeping, praying man of wealth, who struggles with painful obstacles to enter in at the strait gate. And this joy of the angels will be alike participated in by every true child of God in His church upon the earth.

Let us watch ourselves carefully lest this commercial spirit benumb our religious sensibilities and weaken our endeavors to carry the Gospel to the poor and to the lost.

LETTER FROM MEXICO.

There are missionaries and missionaries, some of the Cross, and some of the pick and the spade. Of these latter we will speak to-day, for they have a great mission to perform in this country. The primitive simplicity (stupidity?) of the Mexican masses is beyond comprehension. They perform all their labor in the most foolish way, and think that any inroad on their old customs is folly, if not sacrilege. It is absolutely painful to see the beastly burdens which they bear on their backs for hours, and even days, putting verily the poor donkeys to shame by the way in which they bend their knees and bodies to excruciating toil. We have seen the scavengers of the street work for hours with watering-pots, then sweep them with little hand whisks, at times on their hands and knees, and then finally with their hands gather up the garbage in a bag, put it on their backs, and carry it off.

And in the same general style all their agricultural labor is performed. If an American plough is given them, they will first go to work and saw off one handle in order to make it look like their own, and then do what else they can to reduce it to their primitive ideas before they will let it disturb the soil. He who will succeed in forcing Mexico to use the pick and the spade, the shovel and the plough, will regenerate the land. The present liberal government is faithfully trying to do this, and has provided the employees on the public works with these modern tools.

The first Normal School has just been opened with great eclat in the City of Mexico; the President and his cabinet being present on the occasion. As we passed through the various rooms fitted up very largely with our methods and school apparatuses, we discovered in one corner a stack of gardening and agricultural tools. On examining them, we found the pick and the spade, the rake and the hoe, etc., and said to ourselves, these are the missionaries that will help you out of your industrial slough of despond; and the normal school that can teach the Mexican people to handle these, will confer on them a great blessing.

These picks and spades have given to Mexico the great civilizers in

the form of immense lines of railroads that are destined to regenerate the country morally and financially. The proposition of railroads was quite distasteful to the priestly and church party, and they fought against them with all their might because they knew that with easy means of communication with one another and with foreign lands, their occupation of steeping the people in ignorance and superstition would be gone. In traveling over the Mexican roads, one wonders why they so seldom reach the place they start for; nearly all stop quite far from the cities, and horse-carriages are used to reach the goal. When the great city of Puebla was left some thirty miles away from the main line of the stupendous road from the coast to the capital, people asked, "Why?" The answer was that the Church in Puebla was strong enough to prevent the railroad mission from making a nearer approach.

If the Church had its way, every railroad, and, indeed, every modern improvement for the general welfare, would go by the board. But revolutions never go backwards, and this will be no exception to the rule. The railroads built in Mexico by foreigners and foreign capital are indeed a religious and civil propaganda. They sometimes do the most sacrilegious things with impunity, and this gives to the poor, deluded victims of the priests' ancient lesson of disregard for superstitious dogmas. For instance: One of the great causeways of ancient Mexico to give her an outlet from her watery fortifications, was also the way to the most noted and holy shrine of Mexico—that of the Virgin of Guadalupe, situated a distance from the city. All along this way at small intervals are built substantial small shrines for the rest and prayers of the pilgrims on the road. When the railroad from Vera Cruz sought entrance into the city, this was found to be the only one that could be used, and it was taken by the government. The outcry was great over the sacrilege, but it was done, and another road beside it necessarily became the pilgrims' pathway. Now the railway with its shrill whistles, and noise and clouds of dust, whizzes by these shrines, while the pilgrims in the distance look on and wonder that the Virgin of Guadalupe permits it. But because she so long has done it, they see that there are some things to which she must submit; and thus intuitively they are learning lessons that will prepare them for farther progress in the line of disobeying the dictates of the Church.

Indeed, the very obstacles that our railroad engineers have met and overcome in getting into the fair valley of Mexico have taught these people great and useful lessons. We spent a profitable and delightful day on an excursion to the ancient city of Toluca, about sixty-five miles distant, simply to view the magnitude of the engineering work along this portion of the line of the Mexican National Road. We were amazed as we listened to the persistence of the attack on the mountain barriers, and the skill with which the American engineers finally crossed every chasm and rounded on the brink of frightful precipices the obstacles that they could not pierce or surmount. Their highest station is over ten thousand feet above the level of the sea, and is said to be the highest in the world. They reach it by a series of curves and cuts and grades that are marvelous, and the poor natives may well believe that the men who did these things are demigods indeed, more powerful than their false gods.

No one should visit Mexico without making the trip over the National to see the sublime mountain scenery, and to learn what missionaries are the pick and spade to a benighted and downcast people.

EDITORIAL COMMENT.

The opening days of the New England Conference were delightful for the season. There was a little chill upon the air, but a bright sun and an inspiring atmosphere brought smiles upon all faces. Bishop Walden has introduced himself very happily to the brethren. He conducts the Conference business with great ease, with imperturbable good nature, not hurrying nor permitting the session to be wasted, often interspersing pleasant remarks, at times calling the members to their feet to unite in a spiritual hymn, and altogether making the regular routine of duties an occasion of interest to the large body of visitors filling the church. This was especially true when the names of the superannuated ministers were called. Those present were permitted large liberty of address, and a number of very effective and pathetic speeches were made, especially that of the venerable Prof. J. W. Merrill. At the close, the memorable Benish hymn of the late lamented Jefferson Hascall was sung, with deep emotion. Two of the brethren, Rev. F. P. Fisk and Rev. W. Wilkie, made semi-annual addresses of much interest. The Conference sessions were every way noticeable productions. Rev. J. M. Leonard, of the Westfield church, was called, almost at the last moment, to be a substitute for Dr. McKee, whose health prevented his preaching the annual missionary sermon. Brother Leonard's discourse was one of great beauty and spiritual power, upon the evidence of the divine origin of Christianity as shown by its adaptation to the needs and capacities of all peoples dwelling upon the earth. The Conference sermon was preached by Rev. A. Gould, and was a singularly able and Scriptural discourse upon the call to the ministry, the great subject matter of preaching, and the personal preparation of the minister for the work. Every point was impressively sanctioned by quotations from the inspired Word. The hearty responses of his ministerial hearers showed conclusively how well appreciated and profitable was the sermon. The memorial service was unusually protracted. Twelve names of honored brethren, or their wives, were on the list for the year. The exercises were peculiarly solemn and touching; Dr. W. R. Clark presiding at the session.

A rare and very suggestive incident occurred at the opening of the Conference. Several of the brethren asked to be excused during the remainder of the session, as the churches with which they were connected were in the midst of remarkable revivals of religion. The year has been an interesting one in this respect throughout the Conference. The accessions to the church this year have been both general

and large. The address of Bishop Walden to the young ministers to be received into the Conference, was a plain, sensible, practical exposition of the significance of the questions about to be asked. The Conference has been very comfortably accommodated in the beautiful town of Leominster. It is a living village, and shows the marks of a vigorous and rapid growth in the last ten years, having recovered from the depression of a few years since. Its homes are specially neat and inviting, and its business streets take on quite a city aspect. It has several fine churches. The Methodist church is a large, handsome, Gothic structure. The only drawback is the heavy debt that rests upon it. The earnest and self-denying membership, however, are using constant endeavor to diminish it.

Our excellent reporter will give a full outline of the Conference business in another column.

Personal and Miscellaneous.

On the question of a reduction in the representation to the General Conference, the vote of the New England Conference was unanimous against the measure.

Rev. T. B. Neely, D. D., author of "Parliamentary Practice," has been invited to prepare the article on "Parliamentary Law," for the Supplement of the *Encyclopædia Britannica*. Dr. Neely made a short call at the office on his way to the Conference at Leominster.

The day of our issue this week (the 20th) is the twenty-fifth anniversary of the marriage of our esteemed friends, Rev. Dr. and Mrs. S. L. Baldwin. Their many friends, in various portions of the country, will send them by letter, or bear personally, their hearty congratulations, and join with the happy couple in sincere thanksgivings to the Heavenly Father for the great grace He has vouchsafed to them in His spiritual vineyard, at home and abroad. Zion's Herald bears to them in its columns the sincere wishes of its editor for their long-continued usefulness and happiness.

An incidental means of grace, certainly to an editor, is a good pen, and especially one that can carry for some time its own ammunition. Publisher Gill of the *Witness* (above our heads, appropriately advocating the *High Life*) has such a comfort on sale at his office. We vouch for its orthodoxy and its pure Wesleyanism when a reliable hand wields it.

Pastor T. C. Watkins, of the Dorchester M. E. Church, closes a very successful term with this prosperous charge, by issuing a year book. It contains the whole church organization, a list of members, and a list of reports, with the membership arranged in classes—altogether a model church handbook. It will be appreciated by his successors.

The dwellers in a very pleasant cottage in Lebanon, N. H.—the lady an esteemed correspondent—are disposed to think that the publisher and editor of this paper need an annual fastening, in view of the possible strain of their positions upon their good nature. It is sure to come when the maples pour out their fresh supply every spring. It came this season, although the harsh weather has hardly given the trees a fair chance. Thanks for the intimations of warmer weather, and thanks for the rare remembrance and kindness of the courteous donors!

The German Conference, under Bishop Foster, has been enjoying a very interesting session, which has just closed. Dr. Kynett visited and addressed them, and Dr. Trafton, who was not in attendance upon his Conference in Leominster, called in upon them, and bore to them, in person, the warm sympathies and fellowship of their brethren of the New England Conference of American Methodists, which had been, also, forwarded to them directly by telegraphic dispatch. Their proceedings have been reported at some length in the daily papers. Bishop Foster's charge to the young ministers was one of much power and impressiveness. The editor of this paper feels a peculiar interest in the present seat of the Conference. The house of worship where they are gathered was the first Methodist church edifice in Roxbury. When it was dedicated, the editor, then a student in Wesleyan University, was the preacher in charge. The dedication sermon was preached by the venerable George Pickering.

We introduce among our Personal this very important call from the W. F. M. S. We very much doubt but the divinely-designated messenger will respond and say, "Here am I; send me!"

"A young lady for Peking, China—for the work of the W. F. M. Society there—is wanted at once. Miss Cushman is still retained at home, and cannot return at present, but assistance must be sent as soon as possible. A very poor health, and a poor home must come home. Miss Sears, who has been there since 1880, must have a change, or fall a victim to overwork. Who will respond to this call—who? No more writing field for usefulness can be found in this world than this is! The Master is come and calleth for men. The field is wide and the need is great. A mission field not less than 22 years of age, nor more than 30, with good health, a thorough education, ability as a Christian worker, experience as a teacher, good financial and executive ability, and power of adaptation to circumstances. Further particulars can be ascertained by conferring with the corresponding secretary of New England Branch—Mrs. M. P. Alderman."

The Homeopathic Festival in aid of the Boston University School of Medicine, and in celebration of a half-century of the new practice in New England, was a marked success in its attendance, in the literary exercises, and in the financial result. It was held on Tuesday, the 12th, in the Massachusetts Charitable Mechanics Association Building. It was calculated that over five thousand persons were present. Gov. Ames, and many other well-known, conspicuous statesmen, literary and professional men, gave their countenance to the occasion. Ladies of Boston and the adjoining cities, dressed in the most beautiful and elegant costumes, were received with elegant courtesy their patrons at a "high tea," of which it was playfully said, "If the meaning was not payment for the refreshment was made." The music of the occasion was fine, and the address of Col. Chas. R. Codman was able and interesting. The school is doing excellent work, sending out well-trained physicians of both sexes, of the highest character, whose services have borne the highest testimonial to the thoroughness of their instruction.

Mr. J. B. Harrison, about this date last year, under ample authority from the Commissioner of Indian Affairs at Washington, and the Secretary of War, visited, as a representative of the Indian Rights Association, the Indian training schools at Carlisle and Hampton, and examined carefully the condition of the Indians on the different reservations. His notes and observations made on the spot have been gathered into a small volume, entitled, "The Latest Studies on Indian Reservations," which is neatly published, in paper covers, by the Association, at 316 Filbert St., Philadelphia. It is a volume full of practical suggestion and of great interest.

Dr. Kidder appears promptly in the field

with ample provisions to render the coming "Children's Day" both a delight and a benediction. He sends out his full and very interesting annual report of the Board of Education, for 1887, and an excellent programme of song, Scripture and recitation for the children's service on that day. These can be obtained at the Depository, and will enable our superintendents to assure themselves of abundant means to render the day a pleasure and a profit to all.

It is to be regretted that the bill granting suffrage to the women of Massachusetts on the question of licensing the sale of intoxicating liquors, failed of a passage in the Senate. It went through the House with a large vote in its favor. It would have accomplished many desirable results if it had become a law, showing, as it would, the character of the female vote, and the interest in it felt by the sex; and it would, doubtless, have brought a powerful re-enforcement to the already very large "no-license" ballot. It is this fact, probably, that awakened the strong opposition to the measure, and finally killed it in the higher House. Senator Morse did himself honor in his able and manly defense of the bill. There will yet be an Easter over its grave, and the women will be the first at the opened tomb.

The entrance examinations for the Massachusetts Institute of Technology for students in this vicinity, will be held at the Rogers Building, 157 Boylston St., June 2 and 3, at 9 o'clock A. M. A second session will be held Sept. 20 and 21.

The very able and instructive address of Dr. Henry O. Marcy, delivered last January before the Boston Gynecological Society, has been reprinted in a new pamphlet, from the *Medical Register* of Philadelphia. It treats, in an exhaustive manner, of the recent advances in abdominal surgery.

Dr. J. W. Baahford closes his very successful labors with the Chestnut St. M. E. Church, Portland, Me., with an admirable manual, giving an outline history of the church, its present membership, and its organization for Christian nurture and work.

Mr. Leon H. Vincent, a nephew of Rev. Dr. J. H. Vincent, who has already received high testimonial from those who have listened to him, is delivering a series of lectures at Lasell Seminary, biographical and critical, upon noted names and eras in English literature.

Dr. Cramer writes in a private note from Elizabeth, N. J.:

"It may interest you to learn that I intend (D. V.) to sail for Europe in the Hamburg steamer 'Gellers' on the 5th of May next. I go for three purposes, viz., to improve my health; to visit my married daughter, who resides in Paris; and to pursue, in Berlin, certain lines of investigation in psychological and physical questions, as, also, to study more fully the method of instruction adopted by German universities."

Our readers will be favored with interesting communications from the Doctor during his absence.

The *New England Historical and Genealogical Register* for April has a fine steel-plate engraving of Mr. Frederick Kidder, with a sketch of his life, by John Ward Dean. This number also contains the last annual address to the society, which the late greatly-esteemed president, Hon. Marshall F. Wilder, LL. D., had prepared to deliver at the late anniversary of the society; but his death anticipated this service. It was read by Rev. Mr. Slater, who introduced the reading with a few very impressive sentences.

The Board of Directors of the Wesleyan Home has had prepared a small manual containing its short and interesting history, with its constitution, by-laws, and officers. A very neat cut of the Home, given by Hon. Alden Spear, ornaments the first page. The Home is now open for applications in behalf of orphans connected with our denomination in any part of New England, or for the young children of our ministerial families. Two little fellows, connected with our India mission, are already in the Home. We hope the pastors and churches will not fail to give this interesting charity a Sabbath collection during the year. Money may be sent to the editor of this paper, or to Mr. W. H. Rand, treasurer, 12 Somerset St., Boston.

NEW ENGLAND CONFERENCE.

Reported by REV. A. H. HERRICK.

The 88th session of the New England Conference opened in the M. E. Church at Leominster, Mass., about 9:30 A. M., Thursday, April 14, in the usual manner, with reading of Scriptures by Bishop Walden, prayer by Z. Mudge, and the administration of the Lord's Supper; the Bishop being assisted in the administration of the elements by the presiding elders and several others. It was an interesting sight to see young men in their robes, those in mid-life confident in the Lord who had already given them victory, the older men still ardently in love with the work, and all rejoicing to greet each other again, and again to bow together at the table of the Lord.

The former secretary of the Conference, E. A. Manning, was re-elected, and nominated James Mudge for his assistant. J. Neal was elected statistical secretary.

Standing committees were appointed on Public Worship, Preachers' Aid, Education, Episcopate, Pastors, Seamen, Memorial, Zion's Hospital, Observance of the Lord's Day, Nomination of Officers for Conference Societies, Sustentation Fund (formerly called Domestic Missions). The presiding elders were appointed a committee on Conference missions.

On motion of W. R. Clark, a committee of five was appointed to consider certain work of the Evangelical Alliance—W. R. Clark, B. K. Peirce, J. H. Trombly, C. S. Rogers, D. Sherman.

G. Whitaker moved the appointment of a committee of five to consider our duty with reference to the increasing number of Sweden within the bounds of this Conference. This prevailed, and nomination was left to the presiding elders.

A committee was appointed to consider certain matters relating to the "Noble Fund."

A committee was raised, to whom should be referred the applications of persons who might wish to address the Conference—J. O. Knowles, J. W. Hamilton, C. S. Rogers, S. L. Baldwin, D. Sherman.

A committee of three was appointed on the Chinese question.

It was voted that the Conference open at 8:30 A. M., the first half hour of the services to be devoted to specifically religious services; also, that the hour of closing be 12.

At this point the roll of the Conference was called, having been accidentally omitted.

The Bishop announced the transfer of L. P. Cushman from the Louisiana Conference, and of E. T. Curlick from the Kentucky Conference.

The bar of the Conference was fixed, and various visitors were introduced.

At this point the Bishop made a brief address. After alluding to the fact that this is his first presidency over a Conference in New England, he dwelt upon the importance of the

Annual Conferences, reading and commenting upon the "rules for conduct at Conference." Whoever will study these rules, will see that the fathers aimed at spirituality in the Conference sessions, and expected them to be seasons of spiritual refreshing; further, that the same design is cherished still. His dwellings on the happiness of being relieved from the responsibility of selecting our own fields of labor; and thought preachers and people ought earnestly to ask God's direction in fixing the appointments.

Various brethren were excused, for longer or shorter times, from attendance at the Conference.

It was announced that the Conference is authorized to draw on the Chartered Fund for \$30, and on the Book Concern for \$45; these drafts were ordered.

The committee on Education were directed to take charge of papers referring to the Book Concern; and the secretary read a communication from the Book Committee, setting forth a gratifying condition of the publishing interests of the church. There has been an increase in assets of \$229,061. The total assets are \$2,151,497. The circulation of the various official *Christian Advocate*, is over 165,000. More than 210,000 *Sunday School Advocates*, and 190,000 *Classmates* are taken; also, 145,000 *Sunday School Journals*, and 1,400,000 *Berean Leaves*. The concern is doing a great work in the dissemination of healthful Christian literature; the total sales have been \$2,000,000 or over.

The question of the change in the restrictive rule concerning the ratio of representation in General Conference was made the order of the day for 10 A. M. Friday.

Announcements of meetings of committees, and other notices, were given, and the Conference adjourned.

In the afternoon, J. M. Leonard preached the missionary sermon, from the text Mark 16: 15: "Preach the Gospel to every creature." This was a convincing presentation of the adaptiveness of the Gospel to become a universal religion.

At 4 P. M. Revs. Franklin Fisk and Walter Wilkie, who now complete fifty years of membership in an Annual Conference, gave semi-centennial addresses, full of interesting reminiscences.

Albert Gould preached the Conference sermon, in the evening, which was highly appreciated by a large audience of ministers and others.

FRIDAY.

The session began at 8:30 A. M., with a very largely attended prayer-meeting.

At 9 Conference business was resumed. The minutes of yesterday were read, and the roll of yesterday's absentees was called.

H. Matthews offered a resolution returning a vote of thanks to Horace Smith, of Springfield, who has presented Florence by Church of our city with a \$5,000 parsonage. This was adopted by a unanimous rising vote, and a copy ordered to be sent him by the secretary of the Conference.

Announcement was made with reference to the *Gospel in All Lands*, and a committee appointed to solicit subscriptions for the same among the members of the Conference, most of whom are already subscribers.

A telegram was ordered sent to the East German Conference, now in session in Boston, conveying our greetings.

The statistical secretary made the call of the charges which have not been handed in their statistics.

Leave of absence was given to G. W. H. Clark.

Strong resolutions respecting Constitutional Prohibition, to be sent to the Legislature of Massachusetts, were offered by Dr. Dorchester, and unanimously adopted by a rising vote. One of these resolutions declared that a legislature which refuses to allow the people, who wish to do so, to vote on such a constitutional amendment, perpetrates a flagrant violation of the constitutional rights of the people.

On motion, a committee of three was ordered to represent this body before the committee of the Legislature on the liquor question; Dr. Dorchester, Hugh Montgomery, and F. Woods were named.

B. K. Peirce presented a report relative to the "Wesleyan Orphanage," situated near the M. E. Church at Newton Corner.

Various brethren were introduced—L. P. Cushman, just transferred from the Louisiana Conference; W. J. Heath, recently transferred from the Troy Conference; N. T. Whitaker, of the New England Southern Conference.

The 20th Question being taken up, viz., "Was the character of each preacher examined?" J. W. Lindsay, presiding elder, presented the report of Boston district. This showed general health among the preachers and their families during the year. Considerable has been done in the line of church improvements, especially at Walpole, where a church has been completed with no debt remaining; at South Walpole; at City Point, where a new church has been built; at Washington Square, where most of the indebtedness has been almost all provided for; at Dedham; and, under the lead of T. C. Watkins, of Dorchester Church, a new enterprise has been inaugurated, and the corner-stone of a new church has been laid on Stanton Avenue. Reference was made to the importance of the Swedish work in our bounds, which has assumed proportions such as to augur well for great success in the immediate future.

At Quinsigamond, Worcester, we have a church with 250 members. The Second Swedish mission in Worcester have secured a valuable property, and have now more than \$100. In Boston the Swedish brethren have a valuable location secured, and over \$8,000 subscribed for a lot and a church. Bro. H. Olsen has done great service. There has been a steady decrease in church debts, on the district. During the year the district has paid about \$20,000 for various church purposes. There has been good spiritual interest, and over two thousand conversions.

The question of the change in the restrictive rule concerning the ratio of clerical representation in the General Conference was submitted, and the vote was 153 in opposition to the change, with none in favor.

The preachers on the district (with the exception of W. A. Nottage) passed in examination of character, and reported their missionary collections; most of them further reported that all the General Conference collections were taken. When the name of W. A. Nottage was called, his presiding elder announced that Bro. Nottage requests to be allowed to withdraw from the ministry and membership of the M. E. Church. This request seemed an almost entire surprise to the Conference, but at the earnest representation of the presiding elder that it was best to vote without debate to grant the request, this was done.

A committee was ordered to correspond with any of our brethren who are in affliction; D. Sherman, D. H. Ela, W. H. Meredith, J. D. Pickles, C. S. Rogers, were appointed.

A resolution was presented with reference to I. G. Ross, who is about to sail as one of Wm. Taylor's missionaries, and bidding him Godspeed in his work. It is understood that he will retain his membership in this Conference, and be a member of Laurel St. (Worcester) quarterly conference.

The 19th Question was taken up: "Who are the superannuated preachers?" Revs. J. M. Clark, A. R. Jones, N. Bemis, W. Merrill, J. Porter, C. H. Vinton, G. W. H. Clark,

H. C. Dunham, M. P. Webster, W. A. Clapp, K. Atkinson, J. C. Ingalls, N. D. George, F. Fisk, H. P. Hall, D. K. Banister, H. S. Booth, T. Marcy, W. Smith, J. L. Estey, J. W. Merrill, passed in examination of character. Some of them were represented by letter, some by their presiding elders, or in remarks from themselves; and they were continued in their present Conference relation.

The presiding elders were appointed the committee on the Swedish work. C. S. Rogers and Joseph H. Mansfield were nominated to fill vacancies in the board of Conference trustees—one of these to be selected by the Conference.

After announcements and notices, the Conference adjourned to 2:30 P. M.

At 1:30 P. M., a meeting of the alumni of Boston University School of Theology was held, when Prof. Buell made an interesting address, setting forth the increased and exceptional advantages of the school.

At 2:30 occurred the memorial services. Four preachers have died—Jefferson Hascall, N. A. Soule, D. K. Banister, W. A. Clapp; six wives of preachers—Mrs. Porter M. Vinton, Mrs. N. Fellows, Mrs. W. P. Blackmer, Mrs. J. W. Nichols, Mrs. G. W. H. Clark, Mrs. A. R. Jones, and two widows of preachers—Mrs. Windsor Ward and Mrs. F. H. Newhall.

This service, always full of tender interest, was not less so than usual on this occasion. A goodly audience listened to these twelve men, saddened at the departure of these worthy toilers, but rejoicing that they are now enjoying their reward. To some, at least, in the audience, there came an intensified determination to do well the work which God gives us to do.

In the evening there was an anniversary of the Church Extension Society, addressed by Dr. Kynett, secretary of the Society.

SATURDAY.

After a while given to devotional services at 8:40 the minutes of yesterday's sessions were read and approved.

S. Cushing, treasurer of Conference trustees, presented his report as follows:—

The Family.

SPEAKING TO THE HEART.

[EDITORIAL.]

The only human thing displeasing to God is a disobedient soul. That He "might slay disobedience," He made His Son a sacrifice for sin. By that marvelous sacrifice He creates love in the hearts of all who surrender themselves to its power; and that love, by teaching its subject to do His will, becomes the weapon by which disobedience is slain.

Wrong affections, or love for things forbidden, steal into the heart like sneak thieves into dwellings. Like hypocrites they whisper flattering words to the passions and desires, asking, not for permanent possession, but only for temporary lodgings. But once admitted, they soon supplant the disciple's love for his Master, and rob him of his faith, love, peace, joy, and hope. Knowing this, the believer should give heed to that divine voice which ever warns him, saying, "Watch and pray, lest ye enter into temptation!"

The man who says, "I wish I were a Christian," and still continues to live irreligiously, is not sincere. If he really wished to be Christ's disciple, he would make his wish a prayer. His wishing would become asking, and asking, mixed with believing, would be followed by his receiving what he now only wishes for. To this man of empty wishes Hartley Coleridge says,—

"What'er 'tis good to wish, ask that of heaven."

In his "Recollections of Dean Stanley," the present Dean of Westminster, Dean Bradley, writing of Lady Augusta Stanley's devotion to her husband's happiness, says that besides her "tender care for his health and comfort, she not only shared his friendships, but went with him heart and soul in all his work and all his aspirations, in every joy and every struggle." The perfect sympathy with her husband's pursuits displayed by this courtly lady, who numbered Queen Victoria among her personal friends, illustrates the secret by which every home may be made "a fairy ring of bliss," provided that the wife's sympathies be reciprocated by the husband. When marital relations are cemented and beautified by the purity and tenderness of Christian love, there, and there only, in its deepest meaning, do we find the "sweet home" of the poet's song. Nothing glorifies the family circle but the companionship of Jesus, not as a transient guest, but as its abiding and adored Lord.

THE SPRING IS LATE.

She stood alone amid the April fields—
Brown, sodden fields, all desolate and bare.
"The spring is late," she said, "the faithful spring
That should have come to make the meadows fair."

Their sweet South left too soon, among the trees
The birds, bewildered, flutter to and fro;
For them no green boughs wait, their memories
Of last year's April had deceived them so.

From 'neath a sheltering pine some tender buds
Looked out, and saw the hollows filled with snow;
On such a frozen world they closed their eyes;
When spring is cold, how can the blossoms blow?

She watched the homeless birds, the slow, sad spring,
The barren fields, and shivering, naked trees.
"Thus God has dealt with me, His child," she said—
"I wait my spring-time, and am cold like thee."

"To them will come the fullness of their time;
Their spring, though late, will make the meadows fair;
Shall I, who wait like them, like them be blest?
I am His own—doth not my Father care?"

—Louise Chandler Moulton.

THE ETHICS AND ESTHETICS OF MOVING.

BY REV. MARK THOMPSON.

Moving may safely be classed with the fine arts. At the same time, so far as artistic skill is concerned, it must be put with the "lost arts." The labor, the planning, the skill in economizing space and bulk which were called into exercise, and which became something of a profession fifty years ago, are now wholly unrecalled for, and the professor's occupation's gone. In its very nature the life of a Methodist preacher is one of motion. Itinerant he is; "wanderer, going from place to place, not settled," says Webster. Periodically, in the language of an old hymn we used to sing right lustily, "They must take up their baggage and go." In these days of ecclesiastical renaissance all clerical life is itinerant, with the balance largely in favor of the former, so far as anxiety, trouble and care are concerned, as that is regular in its periodicity, while the life of the so-called "settled" pastor is uncertain and comic. The regular itinerant may, with the aid of an almanac, calculate with a good degree of certainty the periods of his housecalls, while the settled pastor knoweth not at what hour the summons to vacate may come, but wakes some morning to find the foundation cut from under his feet; there was a parish meeting last night! When a Methodist itinerant cuts himself loose from his Conference for a settled pastorate, under plea of so frequent removals, he exhibits a lamentable ignorance of church customs, or a sad want of ingenuousness in the reasons given for the change.

But this matter of change in church

relations is not the *motif* of [this familiar chat with the HERALD reader, but to look a little into the art itself in leaving, or, as the Scotsman would say, flitting from an old to a new home nest. The pulling up, the packing, the rattle and tear and breakage, the clearing away of the wreckage and the setting up and readjustment of the fragments by needle, screws, glue and varnish—there's a vein of grim humor running through the whole process, so one can only keep one's temper and good nature while seeing an assistant carefully carry a feather-bed down the stairs and pitch a mirror out of the window. In my recent move from one street to another (and I should have before stated this to be my fortieth move, so that I can speak from the record), the large mirror of my bureau was smashed into smithereens, and a new cherry-wood desk given me only last Christmas by my children, looked as though it might have been the one on which Grant penned his laconic dispatches in his Richmond campaign. There would seem to be a fatality attached to some frail things as well as to persons. Now that same mirror, or one in that same frame, was broken to atoms in moving from Wollaston; while there on the wall hangs the identical glass and frame of my mother's wedding mirror in 1798. I have noted it about for half a century, yet it is still whole as it was ninety years ago when it came from England. There stands a blue crockery mug which was brought over by the first Trafton who came to this land, in 1664. Not a fracture in it; yet I dare say there has been enough cider drunk from it to float a frigate in the dry-dock at Charlestown. Luck? I don't know about that. But I don't like to see a new moon over my left shoulder, and I dislike to have a mirror broken when moving. But I did not break it.

But I was speaking of the esthetics of moving, and have drifted into the tragic rather. How often have I put away in some safe nook an important instrument which would be the first called for in the setting up, and to have it among the last things to come to hand; or some little matter of bric-a-brac, so carefully put away, and then to find it broken! The very excess of care was its ruin.

The old-time removals were brought forcibly to mind by our first night in the new domicile, by the heedlessness of some one. "It was a day of storm, and I could not expose myself, and must trust to others. My bedstead came over all right, and the children, careful for father, put it together after dark; but where is the spring bed and mattress? Not brought; and so I lay down on the slats for the night. But how often, I said, have the itinerant's family lain down, after a hard day's labor, on the floor!

After so lengthened and varied experience, both in the old and new of itinerant life, I flatter myself that I may speak with a sort of fatherly freedom, if not with something of Ulysses' wisdom, of the ethics of moving. I feel it borne in upon me to make some suggestions upon this, more so because I have suffered myself, and have seen the sufferings of others. And I am, moreover, somewhat stirred up by having read in the *Christian Advocate* an article by a very level-headed woman entitled "The Minister's Bonfire." And so I find myself inclined to increase the conflagration by throwing in a can of kerosene.

In my recent move, I sat by a window and watched the fine team of bays which drew my few effects as they pranced up to the door, while three or four men unloaded the goods. All I had to do was to say, "Put that here, or put that there." I did not labor much, nor did I blush or feel ashamed of my few cherished articles saved from the wreck of my home, as the neighbors would watch them as they were brought in. But I confess I should feel a slight degree of mortification to see my household stuff come up the street on a hay-cart drawn by a yoke of oxen, driven by a man with his hair full of hay-seed, and his striped frock reaching to his heels. Yet just in that manner came my effects into my charge years ago! But imagine one of our fastidious churches—should there be such—in expectation of the coming of a new pastor after the ensuing Conference, and then to see coming to the door of the finely furnished house, where are gathered to give him greeting "the beauty and the chivalry" of the society, a man in an old sulky, covered with dust after an all day's drive, with a box lashed across the shafts in front, containing a live pig, a trunk tied to the axle under the body, and a cow led by a rope behind! Yet just thus, in the olden time, came to an important charge one of the ablest ministers the church has ever produced. The world moves!

But while I remember what I have often witnessed—the pale-faced, worn-out wife, reduced to a shadow by unrelieved house cares, with two or three years of cruelly-imposed church work, with a sick baby in the crib—I can excuse her fully; but somebody should have seen to this matter of "setting the house in order" for the coming pastor, thinking of the force of first impressions. Is it a wonder if the poor wife, looking upon such a home, should sit down to a fit of hearty weeping? My eyes, even as I write, grow moist as memory recalls a scene like this; it was outrageous cruelty.

Once on a time received either a sharp rebuke or an act of kindness—I have not yet, after so long a time, been able to satisfy myself which; yet from my knowledge of the good brother, I should take either with gratitude. I had, in moving, left a somewhat dilapidated valise—really in a condition of "innocuous desuetude," or I should have put something into it. Soon after we were settled in our new home, an expressman brought a *paid* package to my door, snugly wrapped in stout paper. We carefully opened it, when lo! and behold, there was my old valise, nicely blacked, so that what was left of it was good as new. But be assured I have never left a valise or a pair of boots to be dressed up and forwarded to me since. If Caesar's wife should be excused lest the condition of a vacated house should throw suspicion of laxity in housekeeping upon an innocent preacher's wife.

Then may I be permitted to hint that the church members should cherish a feeling of pride to "speed the parting," as well as to "welcome the coming guest?" Lend a willing hand in the packing up, as well as to the opening of the effects of the incoming pastor, and see to it that the engaged tenement looks a hearty welcome to the weary strangers. Make the house comfort-

able, and so gladden the hearts of your pastor and wife, and let them not be ashamed of their surroundings. An instance recurs to me as I write. We went to a new charge on a time, and found all in the house in a most dilapidated condition. Some one made a cool interrogative suggestion that perhaps some new carpets might be necessary. But my wonderfully economical wife said, "No; we can get along with what there are;" and so what with patching, and turning, and varnishing, we got on, and saved for the church so much. But the next pastor had an entire new outfit, and the fact was emblazoned in the papers, yet never a word of commendation of the former preacher's wife's thoughtful economy! I saw her reading the glowing account, but hastily brushed a tear from her eye. But that tear dropped upon my heart like molten lead, and no quantity of water, or draught of Lethe, will cool it.

Moving then differed widely from moving *now*. Fifty years ago the preacher must take with him all that he expected to want or use, unless he imagined he had credit to purchase, for ready money he had not. There were few, if any, tenements owned by the societies, and in my forty moves, have found but four, and one of them I peremptorily refused to occupy. Very often the poor preacher was glad to secure two or three rooms with another family. Thus I began with two small rooms in a single-story cottage with leased furniture, drawing my fuel of pine slabs from the mill with my own horse. But I cannot speak of that *first home*! Then it was a serious matter to move from twenty-five to a hundred miles on wheels, over such roads as then existed. There were none of the facilities of modern travel—no railroads, no steamboats, and few stage routes. Everything must be closely and securely packed; and even then, after all possible precaution, after a jolting journey on wheels, the curiosity in opening was rather to see what had escaped, than what was broken. The old packing cases were preserved and regarded with a degree of religious reverence. I moved, in my recent flitting, a pine chest which we have carried about for fifty years, and a leather top trunk made by the hand penning these lines fifty-one years ago, and not a joint yet started; it was not made for sale!

One would smile could he stand and witness the packing of those times. Every article had its place, as space must be utilized. The screws and nails were carefully preserved until again called to service. The reader will not doubt this, when considering how scarce such materials were. My memory reaches back to the time when all the nails used were hammered out, one by one; and I recall a day, when I was five or six years of age, when my father (who was an iron worker) came into the house saying, "They have invented a machine which makes nails as fast as one can count." So we will not smile at the economy in this matter of those old heroes. I stood by a preacher years ago, who was engaged in nailing up his boxes preparatory to a long move. His little daughter held the dish of precious nails. She passed one as he called for it; he took it, looked at it, and passed it back with the remark, "No, that's not the one that goes in there." Was not that *methodism*? Then the long rides, with children, crowded into a small carriage, over such roads, and the uncertainty of either a house or support, and you will think God that your lines are fallen in pleasant places.

In my recent move, I sat by a window and watched the fine team of bays which drew my few effects as they pranced up to the door, while three or four men unloaded the goods. All I had to do was to say, "Put that here, or put that there." I did not labor much, nor did I blush or feel ashamed of my few cherished articles saved from the wreck of my home, as the neighbors would watch them as they were brought in. But I confess I should feel a slight degree of mortification to see my household stuff come up the street on a hay-cart drawn by a yoke of oxen, driven by a man with his hair full of hay-seed, and his striped frock reaching to his heels. Yet just in that manner came my effects into my charge years ago! But imagine one of our fastidious churches—should there be such—in expectation of the coming of a new pastor after the ensuing Conference, and then to see coming to the door of the finely furnished house, where are gathered to give him greeting "the beauty and the chivalry" of the society, a man in an old sulky, covered with dust after an all day's drive, with a box lashed across the shafts in front, containing a live pig, a trunk tied to the axle under the body, and a cow led by a rope behind! Yet just thus, in the olden time, came to an important charge one of the ablest ministers the church has ever produced. The world moves!

ZION'S HERALD.

MR. EDITOR: Your announcement of your intention to retire from the editorship of the HERALD, brings a sadness to me akin to parting with a member of my own household. My father, Joseph Dyer, an old-time Methodist, subscribed for the HERALD when it was only six months old; and my first recollection of a newspaper was that of the New England Christian Herald, in the plainest, blackest letters that ever a child read. How I can see them now! Then it took on a more beautiful form. It came to our home as ZION'S HERALD, with a flying angel between the Zion's and Herald, holding in her hand two streamers flowing backward by her robes. On one was the motto: "Behold I bring you good tidings;" on the other: "The everlasting gospel." Never to young eyes was there a more beautiful picture. Any kind of pictures were scarce in those days.

The change in uniting with the Maine Conference paper, caused me the loss of my "angel," but somehow I felt it was still flying on with its "tidings;" and as maturer years came, I was sure

that, like John Brown's soul, they were "marching on."

The present form we all know. When the dear father was laid away under the soft grass, the HERALD was continued in the name of a sister; and when the angels beckoned her, it came, a household pet, in dear mother's name. Three years ago, her feet, too, touched the "shining shore." Since then it has entered our home in my name, a welcome friend.

From it I learned to read. In many a weary hour I have gathered comfort from its pages, and expect to be a subscriber while life lasts. With all its varied tales for childhood years, its comfort and strength for older life, it is not a book, it very much has the semblance of one.

Mrs. J. M. HOUGHTON.

Farmington, Me.

BOSTON'S NEW THEOLOGY.

BY D. J. F.

A man said to his friend: "We have a new theology in Boston. It is a *do something* theology."

We have a new theology
In this our cultured city;
Do something is this doctrine new,
And what's the greatest pity,
We might have had it long ago,
And gained much by its teaching.
But we have been quite satisfied
With hearing rare, good preaching.

Christ's last command, "Go, preach My Word."

We thought we were not to laymen;
And Paul's injunction, "Silence keep,"
Was surely meant for women.
But Jones and Small, blessed of the Lord,
Have set us all a-thinking
That God might call us to account
For duties we've been shirking.

Do something sounds so very like
The teachings in the gospels,
That we're convinced this creed was taught
By Christ and His apostles.

As ye have opportunity
Do good to friend and brother.
Let your light shine, men see your works,
And glorify your Father."

This is the watchword now we take:
Do something for the Master;
Do with our might what lies at hand,
To help men on the faster.

From nature's darkness and from curse
Of Satan's domination,
Unto the glorious light of God—
To full and free salvation.

God graciously hath blessed us with
His Spirit's visitation;
In every alley, every street,
Men wait an invitation
To seek the Lord, to talk about
Things to their souls pertaining.
Go seek them out with earnest faith,
Christ's love your heart constraining.

Lord, help us all to lend a hand
To those who've long been striving—
Have borne the burdens, toiling late,
While we in sloth were living;
And fill our hearts with earnest care
For souls to ruin going.
May yours of heaven complete be
For what we here are doing!

ABOUT WOMEN.

—Women are employed on the staff of more than two hundred newspapers in the United States.

—Miss Florence Groff is the first American woman who has been admitted to the School of Oriental Languages (Arabic and Persian) in Paris.

—Miss Alice Sandborn has been elected superintendent of schools for Brule Co., Dak., receiving 1,000 of the 1,600 votes cast.

—Miss Carrie Bartlett, formerly city editor of the *Oshkosh Times*, now occupies, with acceptance and success, the pulpit of the First Unitarian Church at Sioux Falls, Dakota.

—Mrs. John P. Newman, wife of Rev. Dr. Newman of Washington, D. C., has accepted the superintendency of the legal work of the World's Woman's Christian Temperance Union in America.

—Brookline has elected two ladies as members of the Board of Health and as Overseers of the Poor, without opposition.

—Madame Garibaldi, widow of the Italian liberator, lives in a quiet street of Turin, the walls of her little parlor covered with flags, medals, and other mementos of her husband.

—The Travelers' Aid Society, instituted by Lady Frances Balfour, has for two years done excellent work in befriending unprotected girls and women travelling in England, and has now extended its good offices to embrace the seaport towns. Three hundred voluntary local agents are connected with the society.

—Miss Susan Wood, B. Sc., has obtained the teacher's diploma in the art, theory, and history of education, at London University. Only eight men and two women have obtained this diploma since the examination was instituted.

—The *Fairfield Journal* thinks that woman suffrage "has got to come" in Maine, and that before long. It says: "Those who do not want women to vote should take some means to keep Mrs. Mary A. Livermore out of the State."

"HE HATH THE WITNESS IN HIMSELF."

BY REV. E. S. STANLEY.

We know when winter's passed away,
When spring has come with balmy air,
The summer's bright and golden day,
The autumn when its fruits we share.

And thus we know there's pass'd away
The tyrant king of evil art,
For now has come a brighter day,
And sin's death-hand has left the heart.

We've found the spring-time of the soul,
Our earth feels warm, and in the air
The Spirit, Word and church are birds
That sing it to us everywhere.

We know our summer King presides
By growing fruits and ripening grain;
All through the soul there sweetly glides
The holy rapture of His reign.

We know the autumn hour will come,
Foresee the glorious, ending race,
Where we shall bring our harvest home,
The same in kind we sowed through grace.

Let me tell you it is the misfortune of readers that they may skip of books, that they must; that we will not accept an uneventful interval; that no life can be got wholly within two covers. Yet He who reads patiently the record that He lets us write, does not grow weary, nor skip; nor even our times of sin.—Mrs. Whitney.

Our Girls.

A YOUNG GIRL'S STANDARD.

BY MRS. HARRIET A. CHEEVER.

Alice Burr was the beauty of Clarksville. Her mother, a gentle widow lady, had carefully trained and instructed her daughter, until now at the age of twenty years she was the comfort and pride of her mother's heart. Their circumstances had always been straitened, but Alice had attended school until she was eighteen, and although she was not generally as richly dressed as many of her companions, she was usually the most attractive young lady at the party or so-called, so beautiful was her face, and so sweet were her manners.

Not a little rivalry had been apparent until late, on the part of the young gallants, who vied with each other in their efforts to impress the pretty Alice favorably; but it was generally believed that Richmond Clark would be the favored one of her choice, for he was not only fine-looking and considered talented, but his father was the richest man in Clarksville, owning about a quarter of the land in the thriving village, named for him several years before.

Then there was Prescott Giddings, a young fellow who was teaching the village school, and also taking care of his unfortunate mother, who was both poor and lame. It was almost piteous to see with what hungry eyes young Mr. Giddings would watch the graceful figure of Alice Burr when he supposed no one saw him. He was far too much of a man, however, to betray any feelings of depression or to wear a downcast look because a man more brilliant and prosperous than he found more favor in the eyes of the beautiful girl he could not admire.

Frank White and Will Burr had tried their best to ingratiate themselves in Alice's good opinion, but now she received but little attention except from Richmond Clark and Prescott Giddings. It did not annoy Richmond Clark in the least that young "Mister" Giddings walked home from Sunday and Friday evening meetings with Alice Burr; the school-teacher was such a contrast to himself, he mentally argued, that it would be an advantage to note the comparison. Richmond Clark would have attended the prayer-meetings himself only that he found them utterly uninteresting; and despite his mother's almost invariable presence at the meetings, the son as invariably remained away.

But it was not long before the motherly, watchful eyes of Mrs. Burr detected a growing thoughtfulness in the part of her fair young daughter. For some time she forbore all questioning, feeling sure that when the proper time came she would unburden her heart in filial confidence; but the quiet and abstract manner continued until it seemed kinder to help matters for the child a little, so one day as the silence became noticeable, she said cheerily:—

"A penny for your thoughts, Alice."
"Oh, I'm not sure they're worth a penny," said Alice coloring a little.
"The truth is, ma," she continued, "I am rather in a strait 'twixt two, for I feel that two young men are offering me marked attention, and I ought not to be encouraging both."

"Then why not manifest decided unwillingness to receive further attentions from one or the other?"

"Because I hardly know which to choose," said Alice with a little laugh. "Richmond Clark is entertaining, bright and witty, and very lavish with his money. I must say, to me who has always had to count even the pennies carefully, it seems very nice to be able to use money so freely; yet there's something about Richmond I do not really like; at the same time I cannot tell just what I find so objectionable."

She went on: "Prescott Giddings is poor compared to Richmond Clark, and not nearly as fine-looking, but he has the tenderest way of speaking of his mother, and I feel as though he was a person one could trust to any extent."
"A great deal to say of any man," observed Mrs. Burr quietly.

"Then I don't think Richmond Clark is in the least religiously inclined," Alice continued, "though he might be so in time. Well—I only hope to be led aright, but I imagine both my friends think I have a good opinion of them, as I really have."

A few evenings after the above conversation, a church so-called called together a goodly number of both the older and younger members of the congregation. Contrary to her usual custom, Mrs. Giddings ventured out, the weather being unusually fine. Mrs. Clark and her son Richmond, Mrs. Burr and Alice, were also present.

They had not been long in the vestry before Richmond Clark approached Alice, saying,—
"Were you not in something of a hurry to-night? I called for you, but found you gone."

"I came with mother," answered Alice, "and I supposed you came with your mother. I see she is here."
"Oh, no," said Richmond, with a little shrug; "if the governor doesn't see fit to look after mother when she goes to places of social entertainment, I must be excused from dancing attendance. I know where to find more congenial company," and he looked significantly at Alice.

"Than your mother?" she asked in surprise.
"Why, certainly," he rejoined. "Mothers are very well when you're sick or want help. Mother's always whining about being neglected," he continued, "but she manages to comfort herself somehow and appear lively enough once she finds herself in company."

As the young man turned to speak to some one else just then, Alice thought to herself,—
"Now I know what I've never quite liked about Richmond Clark; he never

speaks respectfully of older persons, and I'm sure I never could trust a man who speaks so heartlessly of his mother."

"You must let me see you home," whispered Mr. Clark to Alice towards the close of the evening.

"Thank you, no; mother and I will go together."
"Oh, certainly, I can take care of you both."

"Thank you, not to-night. Mr. Giddings and his mother go our way. Mother thinks we had better go with them."

"Did you ever have the pleasure of trying to keep pace with Giddings' mother?"

"No, but I am aware she is lame."

"Goodness! How a man can go through the streets with a woman hanging on his arm who alternately hobbles and jumps after the manner of Madame Giddings, is more than I can imagine!"

"But she is his mother."

"Well, what does that signify? Need a man make a guy of himself to serve his mother, or his sisters, or his cousins, or his aunts?"

"Suppose it was his wife, and she became lame?"

"Oh, that would be different; up to a certain point, duty would come in and demand allegiance."

"Yes, it might, as you say, up to a certain point."

Alice was quite willing to bring the conversation to a close, and not long after she found herself at home with her mother.

"It is really delightful," remarked Mrs. Burr, as she was putting her things away, "to hear Mrs. Giddings talk about Prescott—what a son he is, and yet what a student. It appears he is going away."

"Where, mother?"

Alice was surprised at the unpleasant start her mother's words gave her.

"Mrs. Giddings tells me he has been called as principal of a high school in the city, and she is delighted, because, as she says, no young man was ever more deserving of advancement and prosperity, and his salary will be more than trebled by the move."

All Clarksville was amazed when it was rumored abroad that Master Giddings was going away, and what was more, he was engaged to beautiful Alice Burr.

When Richmond Clark asked with genuine concern and flashing eyes why she rejected him, and for a school-teacher with a mother to support, she answered simply,—
"You did not come up to my standard of a man."

"Why not, pray?"

"You were not gallant to your mother."

"But what possible difference did that make, so far as you were concerned?"

"All the difference imaginable; I shall not always be young, possibly not always vigorous and able to take care of myself."

Years afterwards, when Alice had long been a happy, cherished wife, old Goody Babson, the village nurse, was heard to remark,—

"I hear some folks a-blamin' she was Alice Burr for not a-marryin' Richmond Clark, and they talk as though he neglects his wife 'cause he couldn't never love another body as he did Alice. But I guess the girl knew what she was 'bout. That man never used his mother just right, and Alice, I think she knowed it, and I agree with her that these sons that don't make much account of their mother, never make a husband worth havin'."

The Little Folks.

WONDERFUL SPECS.

One day the sweetest fairy,
Good Humor is her name,
With footsteps light and airy,
Into my study came.

"Write to the lads and lasses,"
She said, "throughout the land,
And say I have some glasses,
Most wonderful, on hand."

"Each pair the power possesses
So to affect the sight,
That nothing seen distresses,
For everything looks right."

"In fact, it is amazing
(So tell the girls and boys),
When through these glasses gazing,
How griefs turn into joys."

"What once seemed sad and dreary
Through them looks glad and gay;
The cloudiest day seems cheery,
And work appears but play."

"And now," she said, when starting,
"That you may know how true
Is all I've been imparting,
I'll leave a pair with you."

I've found that she related
Not half what might be told;
Their worth could not be stated
In rarest gem or gold.

They give to all things beauty,
And, lowly though it be,
There's charm in any duty
I through these glasses see.

So, children, get and prove them,
They'll cause you glad surprise,
And then do not remove them
A moment from your eyes.

For one must always use them,
I've learned, so bear in mind,
Or else he's sure to lose them,
And they are hard to find.

—REV. P. B. STENO, in *Congregationalist*.

THE DOG'S EXAMPLE.

Johnnie was a very careless little boy. He was always losing his playthings and books, tearing his clothes, forgetting errands, and making himself and every one else a great deal of trouble. He had a habit of doing things that he ought not to do, and of going into places where he ought not to go. He never meant to be naughty

Farm and Garden.

April is the best month for hatching out young ducks for market, selling them in June.

Potato bugs will eat egg plants if the potato vines are not plentiful. They also sometimes eat tomato plants.

In buying young trees it is best to select those that have a large supply of roots, long and branching. The roots may be shortened before putting the trees in the ground. Trees with tops that are heavy, with large roots, seldom require staking.

Most kinds of fruit trees thrive best on rolling land. Hardy grapes do well on almost any soil with a little care. Some varieties are best adapted to the soil, but sand and leaf mold mixed with undrained clay will produce large vines and fine yields of fruit.

Grass may be seeded upon oats this spring, and it should be done as early as possible, in order to allow the young plants a good start before dry weather. The main difficulty in the way of securing a stand is the failure to put in the seed properly. It should be light, sown in rows or broadcast.

Early Vegetables.—If one has any means for forwarding his vegetable plants, he can do much to hasten his crops. Not many farm-gardeners make use of hot-beds or cold frames, yet these, by starting their plants in window boxes, can gain some weeks in earliness over those who sow their seeds in the open air. Vegetable seeds are hardy and tender. Those of the hardy class may be sown this month, while the tender kinds cannot be safely sown until the time to plant Indian corn. The vegetables belonging to the hardy class, usually cultivated in family gardens, are: beet, carrot, cabbage, lettuce, onions, parsley, peas, radish, turnip and spinach. The seeds of any of these may be sown in the open garden as soon as the soil is dry enough to be worked. Of course some of these, especially cabbage and lettuce, are had much earlier by raising the plants under glass and setting out the young plants at the time that seeds are sown in the open ground. By the use of hot boxes, one can raise all the plants usually needed in the family garden.

Such plants may be purchased, but raising them is cheaper. One who takes pride in his garden will raise him to be a little ahead of his neighbors. American Agriculture.

Jersey City, Rev. pastor, held his position. This collection of \$1,200 member. This is a no-

h, Newark, Rev. A. goes up to \$400—over a million-dollar appo-

Pa., Central Pennsylv- B. H. Mosser, pastor, of \$75 over last year.

source, of Bellefontaine, We passed the Millon- and \$75 beyond. Our of \$500. I told you could do her duty.

comes from the Pres- Wesleyan University, dition line by Collections win. The tide of benev- church is rising because and consecration of the easing. We have had a with, with over a hundred a great quickening of

ch, N. Y., Merritt Hal- the Sabbath-school is yet

h, Newark, after rais- the Million-line by Collections in three years about a 700. Henry Spellmeyer church in the United extraordinary efforts of are as a reason why collection should not be Central Church, New-

As nature purifies the atmosphere in an electro-chemical way, by means of thunder-storms, and partly in a mechanical way, by means of high winds, so must we, upon occasion, purify the atmosphere of our dwellings by means of fumigation and the use of disinfectants, but especially by constant ventilation, and sometimes by the production of artificial currents of air. At whatever cost, the air must be thoroughly changed in every corner and crevice of the room. —New York Medical Journal.

Mr. Edward Atkinson furnishes statistics to prove that the people of the United States produce the equivalent of \$100 per annum for each man, woman and child, while England produces only \$75; France only \$120, and Germany \$100; and furthermore, that our rate of national taxation to national product is 12 per cent., whereas in England it is 14 per cent., in France 15 per cent., and in Germany 12 per cent. His conclusion from these figures is that the great nations of Europe are wasting their strength and substance in the support of their immense standing armies, and that we are therefore gradually and surely achieving the industrial supremacy of the world.

Among the many curious and interesting works of the largest library in the world, at Paris, is a Chinese chess table, the heavens made about 600 B. C. In it, as corroborated by the observations of modern astronomers.

A German chemist has invented a new kind of anesthetic bullet, which he claims will, if brought into general use, greatly diminish the horrors of war. The bullet is of a brittle substance, breaking directly it comes in contact with the object at which it is aimed. It contains a powerful anesthetic, producing instantaneously complete insensibility, lasting for twelve hours, except that the action of the heart continues, is not to be distinguished from death.

In the condensed breath collected on a number of persons have been assembled, a smell of singed hair will show the presence of organic matter; and, if the condensed breath be allowed to remain on the windows for a few days, it will, on examination by microscope, show that it is alive with bacteria. It is the inhalation of air which causes half the sick headaches,

Obituaries.

[All obituaries are now limited to a maximum of forty lines each. For every line exceeding this number twenty cents is charged.]

SUSAN PICKERING BEMIS was born at Waltham, Sept. 18, 1807, and died at Cambridge, March 10, 1887.

She was the fifth child of a family of eight children born to Rev. George Pickering, a prince and great man in Israel, whom Stevens honors as "the oldest effective Methodist preacher in the world." (For a sketch of his life, character, ministry and death, see Stevens' "Memoirs of Methodism.") The old home- stead in Waltham was the favorite retreat of the laboring ministers in New England, and was the scene of many a noble deed.

She was married to Emory Bemis, Sept. 28, 1830—a Boston merchant for more than fifty years, and for twenty-five years an honorable citizen of Cambridge. The union thus consummated she never had occasion to regret. For fifty-two years their united lives lived on with a steady and unbroken current until Nov. 28, 1882, when death ended their long companionship.

Nine children were born to them as the fruit of this union, of whom only four are living—out in this broad world, separated from each other for long intervals, testing the efficacy of a Christian father's and mother's discipline, illustrating the value of their faith and teaching by cherishing their memories, walking in the path they have trodden.

With Sister Bemis religion was no new thing. In early life she found her home in the M. E. Church, uniting with the church when she was sixteen years of age, and from that time it had a warm and abiding place in her affections. It is with joy we remember her as a devoted member of her church, and as a loving and helpful friend to all who were brought into her sphere.

Her consistency as a Christian was the result of a deep, inward sense of the true worth and greatness of her nature as a creature of God. She was bound by no sectarian bands, although very strong in her denominational preference. She was free to receive the truth from any source, and wherever she was known, who will read or learn of her painless departure with feelings of sadness. True in her friendship, loyal to her neighbors, she will be affectionately remembered for her fidelity to her convictions, and for the years of her life an example of a divinely regulated faith.

She reigned as queen in her home, making it a place of attraction and delight to all who entered. All preachers and pastors of our denomination were welcome to it, and to the large place in her heart, especially those of the earlier time. Her motherly devotion, sterling integrity, the real glow of her character, her religious training, and her culture, made her an invaluable boon, her death a great loss, and her eternity to herself an inheritance incorruptible that will never fade away.

In the last few years of her life, seemingly her opportunities for usefulness were limited by the infirmities of age, but it was really only a change in the form of her service to her Master. No worthy object sought her aid in vain. In her last illness, she was blessed with the presence of her children, who did all that loving hands could do in ministering to her needs. A life so amiable and useful could not have closed more appropriately. Let mothers teach their children to love their fatherly, let their memory remain true, and her grave a shrine to which many turn who seek an example of what is true and good in woman.

W. H. M.

Mrs. CARRIE M. RUMERY went to her home about Feb. 8, 1887. She was the daughter of John and Elizabeth Cullen, of Robinson, Mo., and was born Jan. 7, 1844.

Her early life was under the influence of pious parents, her father being for forty years a class-leader in the church at Robinson. When about twenty years of age, she made a public profession of her faith in Christ at Biddeford, Maine, under the labors of Rev. C. C. Jones, and from that time she was a member of the Methodist Episcopal Church. On Sept. 17, 1873, she married Mr. John Rumery, of Biddeford.

Her illness was brief, but the messenger found her in company with her Saviour. She passed on in the passage through the valley, leaving behind her a dear and devoted mother, an infant, and three daughters, one of whom is an infant. She was a loving wife, a devoted mother, a faithful Christian. The church at Robinson, Mo., which she has been a member for several years, mourn her loss, and sympathize with the motherless children and bereaved companion.

C. E. BISBEE.

Feb. 28, 1887, three weeks from the death of Sister Rumery, the church at Goodwin's Mills was called to part with Sister Deborah Hill, well known as "Aunt Daniel."

Sister Hill was an old resident of the place. She was born in Hildesford in 1804, married Mr. Daniel Hill, 2nd, Sept. 26, 1830, and moved to Goodwin's Mills the next day to the home where she resided until her death. Always in the church, she was especially noted for her piety and her love for the church and all its institutions. She was a friend to her pastor. She was a constant and intelligent reader of the Bible, and a member of the class. When no longer able to go to church, she was brought to her home, and she remained there until her death. The last Friday she spent on earth she bore good testimony to the religion of Christ, in the class. Apparently she was then as well as usual. But at midnight the summons came. It found her ready. She was not afraid to die. She carried suffering until Monday, when she left the transitory for the eternal.

Sister Hill was a Dorcas in the church, many testifying to her good works. She will be greatly missed below, but heaven will be the more attractive by her presence.

C. E. BISBEE.

Miss SARAH SCHREIBER died of paralysis at Milton, Mass., April 5, 1887.

Miss Schreiber was at the church social and the class-meeting the week before her death. She was at the service on Sunday and Sunday evening before she suddenly stroked on Monday. Although called so suddenly, she was thoroughly prepared. She had been a faithful member of Chestnut Street Church for fourteen years, and of the Methodist Church for over thirty-five years. She was a very competent nurse, and has left a wide circle of saddened friends.

J. W. BASHFORD.

Mrs. ISAAC CHASE died in Fairfield, Me., March 15, 1887, aged 88 years and 3 months.

Sixty-two years ago, Brother and Sister Chase were married and took up their residence on a farm on the west bank of the Kennebec, where they have ever since resided. Here were born to them six children, two of whom have passed to their eternal reward. Fifty-three years ago they were converted and united with the M. E. Church. Sister Chase was quiet and unassuming, making her religion manifest in deeds rather than words. Her last days she gave expression to confidence and trust in God, having no fear of death, no misgivings.



Rev. W. McDonald

In returning thanks to you for my miraculous cure of eczema or skin ailment, I deem it advisable to give you a detailed account of my case, and also to state the means by which I was cured. I have been afflicted with this terrible skin disease for many years, and have tried every remedy, but have not been cured until I received your medicine. I have been cured of this skin disease, and I have been cured of this skin disease, and I have been cured of this skin disease.

The first morning after using it my flesh (I had no skin on the end of my nose) was a pink color. Next day it was of a fine white, and I could see my hands on the soles without it being painful. In about two weeks I could stand straight, but not walk. I was so weak, but my sores were nearly well. Then I commenced the use of the CUTICURA. In about three days I was well, and in about four days I was cured. I have been cured of this skin disease, and I have been cured of this skin disease, and I have been cured of this skin disease.

W. J. McDONALD.

Nothing is known to science at all comparable to the CUTICURA in its marvelous power of cleansing, purifying the skin and in curing torturing, disgusting, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair.

CUTICURA, the great skin cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from the purest of natural ingredients, and containing no harmful or poisonous substances, is a positive cure for every form of skin and blood disease, from pimples to scurf.

DR. S. T. BIRMINGHAM, Native Botanic Physician.

Formerly of 63 Cambridge St., Boston.

Such a practical and well-known physician as Dr. Birmingham, who for 36 years past has successfully treated all diseases of the skin and blood, and who has no advertising to enlarge his business, but who for the sake of those suffering from ailments that he cannot cure by any other means, has taken the trouble to write this book, and to publish it, is a great service to the suffering. He may be found at his office, No. 14 Chamberlain St., Boston, on Wednesdays, Thursdays, and Fridays, from 10 A. M. to 5 P. M.

Examinations Gratis.

Throat and Lung SPECIFIC

"I can honestly recommend this Specific as, in my opinion, superior to any medicine with which I have ever been acquainted."

JOHN McLAUGHLIN, 41 Appleton St., Boston.

Means Dyspepsia Killers.

Prepared by Dr. MARK R. WOODBURY.

Best Cough Syrup.

TO Let or for Sale,

A Bell Wanted.

Any church having a bell of less than 1000 lbs. and wishing to sell it, will do well to write to Rev. H. E. ALLEN, Pastor of E. Church, Milton Mills, N. H.

IMPORTANT AIDS TO LEARNERS.

On the Piano.

Mason's System of Technical Exercises (\$2.50), can be used with any Instruction Book, and is of the highest value and importance in developing technique.

Fairy Prizes (\$1.00), and Young People's Classics (\$1.00) are collections of easy pieces, and Piano Classics (\$1.00) of more difficult pieces, furnish useful practice of good music, as does Four Hand Treasures (\$2.00), Piano Duet.

For Note Reading.

Royal Singer (50 cts.) is the present popu- lar book for singing classes, also used in High Schools and Colleges. Song Reader (Book 1: 50 cts. Book 2: 50 cts.) a good practical note teacher for common schools.

For Voice Training.

Study Emerson's Vocal Method (\$1.50), also practice Seller's Exercises for Male or Female Voices, (each \$1.25).

Books mailed for retail price.

Oliver Ditson & Co., 419 & 431 Washington St., Boston.

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Specimen Pages Free.

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A SOLID 10 PER CENT

Per annum, first mortgages on productive Real Estate, Loans approved by Tacoma National Bank, BEST OF REFERENCES EAST AND WEST. Correspondence Solicited. ALLEN C. MASON, Tacoma, Washington, Ter.

7% Net Semi-annual First Mort- gage Loans On Improved Farms in North Western Ohio. Interest payable March 1st and Sept. 1st each year.

No risk. No loss. No cost. All collected and remitted without expense. Securities worth, in all cases, three times the loan. Titles guaranteed. I have had over 10 years' experience. Have invested over \$100,000 with the loss of a cent. Try me. Reference, by special permission, to DeLancey National Bank, Delaware, Ohio; also, A. S. Wood, Boston, Mass. Write or call and examine securities. Address, CHARLES E. BRONSON, Mortgage Loans and Real Estate, Box 125 Delaware, Ohio.

FARM MORTGAGES.

Paying 7 per cent. (guaranteed at 6 per cent if preferred), negotiated by the Iowa Mortgage Co. of Des Moines, Iowa, full of the most careful and conservative companies in the business. Pamphlet full of information and references furnished on application to J. P. ANDERSON & SON, Bankers, and Agents for the Iowa Mortgage Co., 50 Congress St., Boston.

SAFEST OF ALL INVESTMENTS.

First Mortgage Bonds, 7 to 8 per cent. Semi-annual interest. Negotiated by W. B. CLARK & CO., in sums of \$200 and upwards. Prompt Payment of principal and interest. Coupons made payable to lender without charge. BEST LOCATION IN THE UNION. Fifteen years' experience. Ample capital. Wide connections. Refer to the Comptroller, U. S. Treasury, and to the Circulars and references you invest elsewhere.

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6% BONDS 7% FIRST MORTGAGE.

B. A. Atkinson & Co.

HOUSE FURNISHERS.

BOSTON, MASS. & PORTLAND, ME.

THE LARGEST HOUSE FURNISHING ESTABLISHMENT IN NEW ENGLAND.

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Parlor, Chamber, Dining Room and Kitchen Furniture; Mattresses, Pillows, Carpets, Crockery, Glass Ware, &c., in Endless Variety.

Sold for CASH or on INSTALLMENTS. We will sell \$100 Worth of Goods for \$10 Down and \$10 per Month, or \$50 worth for \$5 Down and \$5 per Month. GOODS DELIVERED FREE to all DEPOTS in Me., N. H., Mass., R. I., & Conn.

DINING ROOM FURNITURE.

ALL THE LATEST STYLES IN CHERRY, OAK and WALNUT.

RANGES.

Best and largest line in Boston. We sell a single oven range with all the ware and pipe complete for only \$14.00, and a best double range with all the ware and pipe complete for only \$20.00.

THIS FAVORITE RANGE.

With Ware and Pipe Complete \$35. SEND FOR CUTS AND PRICES.

PARLOR FURNITURE.

A full line of Parlor Suites all styles, in Walnut, Cherry, Hair Cloth and Plush, from \$35 up to \$300. SEND FOR CATALOGUES AND PRICE LISTS.

CARPETS.

Our stock is now more complete than ever, we have in store over 100,000 yds. of all grades, and of all styles of patterns, from the simple Library Carpet in Brussels, or velvet, to the finest colored Carpet that ever graced a floor. All-Wool Carpets, from 50c. to 60c. to 70c. to 80c. to 90c. to 100c. to 110c. to 120c. to 130c. to 140c. to 150c. to 160c. to 170c. to 180c. to 190c. to 200c. to 210c. to 220c. to 230c. to 240c. to 250c. to 260c. to 270c. to 280c. to 290c. to 300c. to 310c. to 320c. to 330c. to 340c. to 350c. to 360c. to 370c. to 380c. to 390c. to 400c. to 410c. to 420c. to 430c. to 440c. to 450c. to 460c. to 470c. to 480c. to 490c. to 500c. to 510c. to 520c. to 530c. to 540c. to 550c. to 560c. to 570c. to 580c. to 590c. to 600c. to 610c. to 620c. to 630c. to 640c. to 650c. to 660c. to 670c. to 680c. to 690c. to 700c. to 710c. to 720c. to 730c. to 740c. to 750c. to 760c. to 770c. to 780c. to 790c. to 800c. to 810c. to 820c. to 830c. to 840c. to 850c. to 860c. to 870c. to 880c. to 890c. to 900c. to 910c. to 920c. to 930c. to 940c. to 950c. to 960c. to 970c. to 980c. to 990c. to 1000c. to 1010c. to 1020c. to 1030c. to 1040c. to 1050c. to 1060c. to 1070c. to 1080c. to 1090c. to 1100c. to 1110c. to 1120c. to 1130c. to 1140c. to 1150c. to 1160c. to 1170c. to 1180c. to 1190c. to 1200c. to 1210c. to 1220c. to 1230c. to 1240c. to 1250c. to 1260c. to 1270c. to 1280c. to 1290c. to 1300c. to 1310c. to 1320c. to 1330c. to 1340c. to 1350c. to 1360c. to 1370c. to 1380c. to 1390c. to 1400c. to 1410c. to 1420c. to 1430c. to 1440c. to 1450c. to 1460c. to 1470c. to 1480c. to 1490c. to 1500c. to 1510c. to 1520c. to 1530c. to 1540c. to 1550c. to 1560c. to 1570c. to 1580c. to 1590c. to 1600c. to 1610c. to 1620c. to 1630c. to 1640c. to 1650c. to 1660c. to 1670c. to 1680c. to 1690c. to 1700c. to 1710c. to 1720c. to 1730c. to 1740c. to 1750c. to 1760c. to 1770c. to 1780c. to 1790c. to 1800c. to 1810c. to 1820c. to 1830c. to 1840c. to 1850c. to 1860c. to 1870c. to 1880c. to 1890c. to 1900c. to 1910c. to 1920c. to 1930c. to 1940c. to 1950c. to 1960c. to 1970c. to 1980c. to 1990c. to 2000c. to 2010c. to 2020c. to 2030c. to 2040c. to 2050c. to 2060c. to 2070c. to 2080c. to 2090c. to 2100c. to 2110c. to 2120c. to 2130c. to 2140c. to 2150c. to 2160c. to 2170c. to 2180c. to 2190c. to 2200c. to 2210c. to 2220c. to 2230c. to 2240c. to 2250c. to 2260c. to 2270c. to 2280c. to 2290c. to 2300c. to 2310c. to 2320c. to 2330c. to 2340c. to 2350c. to 2360c. to 2370c. to 2380c. to 2390c. to 2400c. to 2410c. to 2420c. to 2430c. to 2440c. to 2450c. to 2460c. to 2470c. to 2480c. to 2490c. to 2500c. to 2510c. to 2520c. to 2530c. to 2540c. to 2550c. to 2560c. to 2570c. to 2580c. to 2590c. to 2600c. to 2610c. to 2620c. to 2630c. to 2640c. to 2650c. to 2660c. to 2670c. to 2680c. to 2690c. to 2700c. to 2710c. to 2720c. to 2730c. to 2740c. to 2750c. to 2760c. to 2770c. to 2780c. to 2790c. to 2800c. to 2810c. to 2820c. to 2830c. to 2840c. to 2850c. to 2860c. to 2870c. to 2880c. to 2890c. to 2900c. to 2910c. to 2920c. to 2930c. to 2940c. to 2950c. to 2960c. to 2970c. to 2980c. to 2990c. to 3000c. to 3010c. to 3020c. to 3030c. to 3040c. to 3050c. to 3060c. to 3070c. to 3080c. to 3090c. to 3100c. to 3110c. to 3120c. to 3130c. to 3140c. to 3150c. to 3160c. to 3170c. to 3180c. to 3190c. to 3200c. to 3210c. to 3220c. to 3230c. to 3240c. to 3250c. to 3260c. to 3270c. to 3280c. to 3290c. to 3300c. to 3310c. to 3320c. to 3330c. to 3340c. to 3350c. to 3360c. to 3370c. to 3380c. to 3390c. to 3400c. to 3410c. to 3420c. to 3430c. to 3440c. to 3450c. to 3460c. to 3470c. to 3480c. to 3490c. to 3500c. to 3510c. to 3520c. to 3530c. to 3540c. to 3550c. to 3560c. to 3570c. to 3580c. to 3590c. to 3600c. to 3610c. to 3620c. to 3630c. to 3640c. to 3650c. to 3660c. to 3670c. to 3680c. to 3690c. to 3700c. to 3710c. to 3720c. to 3730c. to 3740c. to 3750c. to 3760c. to 3770c. to 3780c. to 3790c. to 3800c. to 3810c. to 3820c. to 3830c. to 3840c. to 3850c. to 3860c. to 3870c. to 3880c. to 3890c. to 3900c. to 3910c. to 3920c. to 3930c. to 3940c. to 3950c. to 3960c. to 3970c. to 3980c. to 3990c. to 4000c. to 4010c. to 4020c. to 4030c. to 4040c. to 4050c. to 4060c. to 4070c. to 4080c. to 4090c. to 4100c. to 4110c. to 4120c. to 4130c. to 4140c. to 4150c. to 4160c. to 4170c. to 4180c. to 4190c. to 4200c. to 4210c. to 4220c. to 4230c. to 4240c. to 4250c. to 4260c. to 4270c. to 4280c. to 4290c. to 4300c. to 4310c. to 4320c. to 4330c. to 4340c. to 4350c. to 4360c. to 4370c. to 4380c. to 4390c. to 4400c. to 4410c. to 4420c. to 4430c. to 4440c. to 4450c. to 4460c. to 4470c. to 4480c. to 4490c. to 4500c. to 4510c. to 4520c. to 4530c. to 4540c. to 4550c. to 4560c. to 4570c. to 4580c. to 4590c. to 4600c. to 4610c. to 4620c. to 4630c. to 4640c. to 4650c. to 4660c. to 4670c. to 4680c. to 4690c. to 4700c. to 4710c. to 4720c. to 4730c. to 4740c. to 4750c. to 4760c. to 4770c. to 4780c. to 4790c. to 4800c. to 4810c. to 4820c. to 4830c. to 4840c. to 4850c. to 4860c. to 4870c. to 4880c. to 4890c. to 4900c. to 4910c. to 4920c. to 4930

(Continued from Page 1.)

—Packet steamer "Victoria" goes ashore at Dieppe, France, and 20 persons drowned. The cargo of the ship, abandoned their contemplated trip to the Crimea; 260 political arrests made in Odessa.

—The Nova Scotia schooner "Scylla" seized by the Canadian authorities for furnishing food to an impoverished Gloucester schooner; subsequently released.

—The American steamer "Saragosa" goes down at sea; the crew and the single passenger rescued.

—Eugene Andre Odine, the French sculptor, dies, aged 77 years.

—The Dutch in Sumatra have an encounter with the natives in Acheen; thirty-three Achinese killed. The Dutch lost twelve killed and twenty-six wounded.

—Paul Dallas, aged 68 years, proprietor of the Paris Moniteur, is dead.

—Mr. Parnell and other Irish leaders propose to establish an Irish woolen manufacturing and spinning company.

—The Paris Temps says England has assured France that she has no intention of making any attack on Hayti. England requires the indemnity demanded of Hayti to \$160,000.

—Mgr. Quinn, vicar general of the Roman Catholic diocese of New York, dies in Paris.

The Week.

AT HOME.

—The Cherokee Indian seminary in the Indian Territory burned; loss \$250,000.

—An explosion in a Pennsylvania coal mine causes the death of a Vassar College student, the injury of another and of two gentlemen friends.

—David Hoffman, who wrecked a Missouri Pacific train, killing the engineer and injuring others, to be hanged.

—To commemorate the christening of her infant daughter, Dorothy, Mrs. Secretary Whitney gives \$5,000 to the St. John's Orphanage in Washington city.

—A fire in St. Augustine destroys the old cathedral, the hotel, and many other buildings; loss \$250,000.

—Gov. Hill of New York vetoes the Crosby bill license act. The Pennsylvania house of assembly passes a similar bill.

—Pierce prairie fires cause widespread destruction in northwestern Kansas; fifteen lives lost and thousands of cattle burned.

—The Pennsylvania Senate passes the joint resolution proposing a woman's suffrage constitutional amendment. The Senate also adopts the resolution denouncing the coercion bill now pending before the British Parliament, and extending sympathy to Gladstone and Parnell in their efforts to secure the rights of Ireland.

—The villages of Janesville, Minn., and of Farnham, Va., destroyed by fire.

—Von Ranke's great historical library of 25,000 volumes and 75,000 pamphlets purchased for the Syracuse University by a rich New York man.

—The Interstate Commerce law, by cutting off free passes, reduces very perceptibly the number of office seekers at Washington.

—Saturday, April 20, set apart by Governor Ames as Arbor Day.

—A family of three persons killed at a railway crossing near Waverly, N. Y.

—McGrath's wall-paper store in Chicago, the largest in America, burned; loss about half a million.

—Over \$100,000 worth of property stolen from freight cars by the Pan Handle employees, recovered.

—James Russell Lowell to sail for England on the 21st inst.

—The survivors of Pickett's division to place a monument on the spot at Gettysburg where they broke the federal line.

—Thomas F. Murphy, deputy collector of internal revenue, declines, because of official duty, to produce evidence in a liquor case at Augusta, Me., and is held in contempt of court on his own recognizance.

—Centennial celebration at Columbia College of its change of name from "King's College;" many degrees conferred—among others that of Doctor of Letters upon Alice E. Freeman, president of Wellesley College, and Prof. Child of Harvard University; that of Doctor of Divinity on Phillips Brooks; and that of Doctor of Laws on Gen. F. A. Walker, and Prof. Goodwin of Harvard.

—Mr. Henry R. A. Carey, an undergraduate of Harvard College, gives \$25,000 toward the erection of a swimming bath for his Alma Mater.

—Rev. Father Harkins, late pastor of the St. James Church in this city, consecrated as Bishop of Providence.

—Secretary Whitney awards the contract for steel gun forgings and armor plates to the Bethlehem Iron Works Company, at a cost of \$4,512,588.

—The remains of Abraham Lincoln and those of his wife taken from their resting place and placed in a brick vault under the obelisk.

—A bill presented to the Massachusetts Legislature in behalf of the West End Railway, authorizing the company to consolidate with street railway companies in Boston, to establish and maintain the cable and electric systems of motive power, and to construct tunnels under the public commons, squares, streets and places, and under public and private estates.

—The print works of the Cocheo Mills in Dover, N. H., burned; loss nearly \$300,000; about 600 persons thrown out of work.

—A cyclone sweeps up the Ohio valley, and over parts of West Virginia, doing immense damage to property; loss about \$1,000,000; many persons injured.

—Half the business part of Kennebunkport, Me., destroyed by fire.

—The President appoints Gen. Wesley Merritt, colonel of the 5th cavalry, a brigadier-general, in place of Gen. Willcox, retired.

—The late Mrs. Sophia J. Knight of Chelsea, bequeaths \$30,000 to the Old Ladies' Home in that city.

—The shock of a railroad collision in Illinois causes the bursting of a water tank; six persons killed, two fatally injured, and several badly hurt.

—The business part of Crescent City, Fla., destroyed by fire on Saturday.

—An old Sunday law is put in force in Washington.

—The New York Zeitung office burned.

—Death of Chief Justice Carter of the supreme court of the District of Columbia.

ABROAD.

—Tippon Tib, whom Stanley appointed governor of Stanley Falls, to receive a salary of \$3600 yearly.

—In consequence of England's treatment of Ireland and the attitude of the Irish clergy on the Irish question, the Pope charges Cardinal Simonini to make a thorough inquiry into the whole matter and to draft instructions for the Irish bishops.

—A settlement of the Afghan question effected by the governments of Great Britain and Russia. By the terms of this settlement England assents to the Russian demand for that branch of the Oxus now held by the Afghans, in exchange for which concession will be made of territory on the north-west frontier.

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Church Register.

HERALD CALENDAR.

—Hamilton Camp-Meeting commences August 15-23

—CONFERENCE. PLACE. TIME. BISHOP.

Troy, Saratoga, N. Y., April 21, Harris

Vermont, St. Johnsbury, Vt., 21, Walden

New York, Fall River, Mass., 21, Fowler

New Hampshire, Nashua, N. H., 28, Harris

Delaware, Chesterstown, Md., 28, Hurst

Maine, Waterville, Me., 28, Walden

Sweden, Karlskrona, Swe., May 5, Nide

East Maine, Bangor, Me., 5, Nide

Norway, Forsgrund, Norw., 19, Nide

Denmark, Vette, Denmark, June 2, Nide

Germany, Cassel, Germany, 19, Nide

Switzerland, Berne, Switz., 23, Nide

POST-OFFICE ADDRESS.

Rev. A. B. Keagly, 11 Hanson Place, Brooklyn, N. Y.

—MAINE CONFERENCE R. E. NOTICE.—Tickets on the Maine Central R. R. will be sold over the line to Bangor and intermediate stations.

—South Berwick, Me. I. LUCK, R. E. Sec.

—EAST MAINE CONFERENCE TRANSPORTATION.—The Maine Central, Knox & Lincoln, Bangor & Piscataquis, and New Brunswick Railroads will sell round trip tickets for one fare from April 30, good to return until April 10.

—The Portland & Machias boat will sell round trip tickets for one fare.

—I will furnish those who go on the Boston boat return tickets at the Conference.

—Rockland, Me. L. L. HAMMOND.

—NOTICE.—All persons desiring information pertaining to Young People's Work in Women's Home Missionary Society, Young Ladies' Mission Circle, Juvenile Bands, Mothers' Jewels, are requested to communicate with Mrs. W. A. Ingham, Clerk, land, O., or with the secretary of each Conference in the New England States.

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—The class in the studies of the second year will meet in the vestry of the First Church, April 27, at 9 a. m.

—The examination of Local Deacons and Elders will occur at the M. E. Church, at Nashua, April 27, at 9 a. m.

—Candidates for admission on trial will please meet the committee in the vestry of the M. E. Church, Wednesday, April 27, at 9 a. m.

—All candidates will meet their respective committees at the M. E. Church, Nashua, at 9 a. m., on Wednesday, April 27, unless special notice is otherwise given.

—EAST MAINE CONFERENCE NOTICES.—There will be a meeting of the Yearly Conference of the Maine Conference of the M. E. Church at Waterville to act upon the amended charter. There will be a meeting of the corporators of the new society under the new charter at the same time and place.

—S. L. LUCK, Secretary.

—South Berwick, April 16, 1887.

—Candidates for examination in the Third year's class will please meet the committee on examination in the small vestry of the M.